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Zion's Herald.

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The Outlook.

The Western States will have cause for participating heartily in our national Thanksgiving four months hence. Economy taught by the hard times of four years ago, improved farming methods, and, last but not least, unprecedented crop both of cereals and of fruits, have not only either reduced or cleared mortgages, but greatly decreased the demand for loans. Money is reported as lying idle in many of these States. From Oregon, Washington, Idaho, Montana, the Dakotas, Iowa, Nebraska, Minnesota, Colorado, and even from Arkansas come tidings of marvelous prosperity. These States ought to lead in the doxology of the country's gratitude.

At 12.15 on Tuesday morning, after a long debate, the House adopted the Conference Tariff report by a vote of 185 to 118. The vote of the House when it passed the original Tariff bill was 205 yeas to 122 nays. The practical effect of the new sugar schedule is to provide more revenue from the raw product and to grant less protection to the refiners, which is a substantial triumph for the House. The duty on hides is reduced from 30 per cent. ad valorem to 15 per cent. White pine lumber is made dutiable at \$2 per thousand, instead of \$1, the rate which the Senate sought to substitute for it. Burlaps, jute and jute bagging, cotton bagging, gunny sacks, floor matting and cotton ties, which the Senate placed on the free list as a "sop to the South," are subjected to moderate rates of duty. Bituminous coal is given a duty of 67 cents a ton. Raw cotton is made free and the proposed stamp tax on stock and bond transactions is eliminated. It is confidently predicted that the Senate will pass the amended House bill during the present week.

The municipal corporation of Glasgow has been experimenting with the local transit business. For three years it has owned and operated the street cars of the city. The recent annual report gives some astonishing figures. The surplus for the year—excess of receipts over expenditures, which goes into the city treasury—is \$422,980. By low rates of fare passengers have saved \$900,000, which would have been paid by them had they been charged the prevailing rates when the city took the business. Further, every passenger has had a seat. Still further, the wages of all classes of street-car employees have been raised during the year. This case of Glasgow is one which ought to be studied by the municipal authorities of our American cities.

The Bourne Mills in Fall River continues to share its profits with its employees. It has done so for the past eight years, and "at no time within that period has the plan been more satisfactory than at the present." This idea of "industrial partnership" is not based, in this case, upon philanthropic sentiment, but upon sound business policy. It has been found that "profit-sharing promotes profit-making." When it ceases to do this, it will be ruled out. In years of stress, of course, deficiencies are not shared; the owners bear the burden then. At Fall River, in the mills referred to, the dividend to the employees varies from 2 1/2 to 7 per cent. of their wages semi-annually. As a result, the latter are more punctual, regular, interested, and generally faithful than under the old plan of separate interests.

Another notice has been served on Spain by the Senate committee on Foreign Relations. The President is empowered, by a resolution favorably reported, to take such measures as in his judgment may be necessary to secure the release of Ona Meltor, Alfredo Laborde, and William Gildes, who were captured by a Spanish gunboat in April, 1896, on board the American schooner "Competitor," and have since that time been confined in the Cabanas prison. The resolution also authorizes the President to have the vessel restored to her owners. The trial of these men is declared to have been "a mockery." They had not committed piracy and intended no act of depredation on the high seas. The Spanish authorities had no right to seize them. Their retention is, therefore, construed to be "an unfriendly act," which Spain must apologize for and rectify, or meet the consequences.

Some 8,000 tons of armor plate are needed to complete the battleships "Illinois," "Alabama," and "Wisconsin." The Bethlehem and Carnegie Companies, which alone can manufacture these plates, will not accept less than \$425 a ton; the Senate refuses to pay more than \$300 a ton, and the House concurs. This brings the work to a standstill, and, moreover, makes the Government liable to heavy penalties for delaying the builders of the hulls of these ships, a part of whose contract it is to affix the plates. Senators have threatened to build a Government plant if their ultimatum is refused, but this would take at least a year and be very costly. The Bethlehem plant is worth about \$4,000,000, and it costs from 10 to 15 per cent. of its value annually to keep it up. It certainly would be more economical and satisfactory all around to accept the terms of the companies. Their minimum is 3125 cheaper per ton than the price previously paid.

Pennsylvania has an alien tax law which went into effect July 1. Every employer of unnaturalized male foreigners above the age of twenty-one must pay three cents a day for each to the country treasurer, the penalty for failure being a fine varying from \$200 to \$1,000. The purpose of the law ostensibly was to recover from such aliens some measure of the increased cost which they occasion for court, prison and almshouse expenses; really, to discourage immigration, and make it desirable for employers to prefer citizen labor. The law is not working well, apparently. The upwards of 140,000 illiterate foreigners who were especially aimed at, have crowded the courts to become naturalized. They will be more undesirable and dangerous as compulsory citizens than as aliens. The apprehension which led the Dominion Government to promptly put the Alien Labor law in force in Manitoba and other provinces, that they might not be flooded by exiles from this country, was not well founded.

The anti-trust legislation enacted by the last New York Legislature, which was believed to be well-guarded and effective, has been set aside on constitutional grounds by Judge Chester, of the Supreme Court of that State. He finds that there is an attempt in the Act "to impose upon the justices non-judicial functions" in making it their duty to aid the Attorney General in extracting testimony from persons charged with conspiracies in restraint of trade; he also maintains that, under the Act, the constitutional right of witnesses is infringed, namely, the words, "No person shall be compelled in any criminal case to be a witness against himself." The Act sets this aside, but gives the witness immunity by providing that his testimony shall not be used to criminate him or subject him to penalties. An appeal has been taken to the Appellate division of the Court by the Attorney General. Should the latter be sustained, the prosecution of the trusts will go on vigorously.

"The Wily Turk."

In the game of diplomacy the Sultan is still without a peer. The representatives of the Powers who are vainly trying to conclude negotiations in behalf of Greece, are, neither singly nor collectively, a match for him. He irritates them and cajoles them in turn, and wears them out unutterably. He brings about a deadlock by a flat refusal to accept proffered terms, and when they stiffen up and threaten coercion, he is suddenly converted to their view, and is profuse with "concessions," none of which he will really grant unless the pressure is kept up. His last promise to accept the strategic frontier as laid down by the military attaches of the embassies of the Powers, which would bring about the evacuation of Thessaly, really deceives no one. Not till the Turkish troops march northward, will the "concession" be accepted. Will they march without being driven by force? Russia evidently is losing patience. The *Novoe Vremya* of St. Petersburg, whose warnings are regarded as official, says: "A final check of the negotiations of Constantinople would prove the necessity of having done with Turkey, as a European State, forever more."

Ballooning to the Pole.

Professor Andree and his two companions got safely away from Dane's Island on the 11th inst. on his novel expedition to find the Pole. His air-ship—"The Eagle"—is made of three thicknesses of silk glued together, and is heavily varnished. The basket is five feet deep, and contains a bed, so that one can sleep while the other two stand watch. On the cover to the basket the instruments for observation are placed. Cooking will be done by means of an apparatus dropped fifteen feet below the basket so as to avoid danger of exploding the gas. The balloon is provided with sails, to be used for steering, if necessary, and drag ropes. It carries also a collapsible boat, a tent, and three sledges. The explorers started on their perilous journey in fine spirits. To beat Nansen's record they must make at least 450 miles due north; to attain the Pole they must fly some 200 miles farther northward. When the balloon disappeared, it was traveling north-northwest at the rate of twenty-two miles an hour. After reaching the Pole, or as near to it as possible, Andree hopes to make a landing in Alaska, 2,000 miles from his starting-point.

Homes for the Working People.

"Homewood" is to be the name of the first cluster of one hundred houses to be erected in Brooklyn by the City and Suburban Home Company. Only one family will be allowed in a house; no manufacturing will be permitted, and liquor will be ruled out. The houses will be of pleasing architectural designs, and built of the best materials. This first cluster will be designed for men drawing salaries of from \$800 to \$1,500. Any such person may apply to the Company to build him, for example, a \$2,600 house. He can select the style. He pays down \$260, or 10 per cent., and agrees to pay \$21.46 a month (a little over ordinary rent) for twenty years. He can pay more rapidly if he wishes to. Then he owns his home, and receives, in addition, a paid-up life insurance policy for \$1,430. In case of death after paying the \$260, the Company will build the house for the widow and pay her back the \$260; also, any instalments that the husband may have paid; she will also own the house. This protection against death is obtained by means of insurance. Some of the houses will be ready in October. The scheme is in good hands, and rests on a sound business basis.

Cecil Rhodes Censured.

The tedious Parliamentary inquiry for the purpose of locating the blame for the Jameson raid has elicited the fact that Rhodes was the prime conspirator. Mr. Chamberlain is cleared of cognizance of Rhodes' plans; the minority report, however, regrets that "the alleged complicity

of the Colonial office has not been probed to the bottom." As to Rhodes, the committee finds "that he seriously embarrassed both the Imperial and the Colonial Governments; that his proceedings resulted in an astounding breach of international comity; that he utilized his position and the great interests he controlled in order to assist and support revolution." What Parliament will do with this grave charge remains to be seen. Mr. Labouchere, in his minority report, accuses Rhodes of personal and selfish motives—of having something further than "a hazy idea of a vast African federation under the British flag in which he would play the leading part," of "being influenced by financial considerations." He insists that Rhodes and Beit merit "severe punishment" for a raid which is "one of the most disgraceful episodes of our country's history." The London *Standard* draws from the inquiry "the leading moral" that "even in making an empire, honesty is the best policy."

The Seal Contention.

Lord Salisbury declines to revise the regulations so as to protect the seal herds. Secretary Sherman's earnest epistle to Ambassador Hay upon this subject accomplished nothing. Even its blunt declaration that "England has from the beginning, and continuously, failed to respect the real intent and spirit of the Paris Tribunal, or the obligations imposed by it," failed to elicit any rejoinder—except a charge of bad manners from the newspapers. British cruisers are not sent to patrol Bering Sea to prevent illicit poaching by Canadian fishermen. The latter are not effectively restrained from using fire-arms in killing the seals, although the Tribunal of Paris forbade their use. It is shown conclusively that the seal herd is being destroyed by the fact that "nearly twice as many vessels employed in sealing in 1896 took fewer seals than the smaller number employed in 1894, and that the average catch of each vessel fell off one-half." These are stubborn and significant facts. Only one inference seems deducible—that England's policy is to turn over the seals to the Canadians to slaughter at their will in the open sea, and does not propose to respect the regulations of the Paris Tribunal for their protection. In that event this Government will be justified in destroying the commercial value of the seals by branding them, or otherwise. It is understood that President D. S. Jordan, who has gone to the Pribylov Islands as the agent of this Government, is attended by an expert who will be able to brand, and thereby render valueless, from 40,000 to 50,000 seals the present season.

The Attempt to Steer German Emigration.

The present purpose is to steer it away from this country. During the last twenty years over a million and a half Germans have settled in the United States. This outflow is practically a dead loss to the Fatherland. These Germans have dropped their national peculiarities and customs, and are becoming assimilated to the people with whom they have taken up their residence. Moreover, instead of becoming consumers of German products, as they would be had they gone elsewhere, they are competitors with the industries of the land of their birth. It was for the purpose of changing all this that Germany started its African colonization scheme fifteen years ago. Not much has come of it so far. Its largest possession—that in Southwest Africa—has a white population of only 1,050 males; of these only 780 are Germans, and of these 780 Germans 536 are soldiers or officials. Germans do not like the climate of Africa, and dislike the hardships involved in creating a new State out of a wilderness. Elsewhere, however, and particularly in Southern Brazil and the Argentine Republic, Germans have found homes in considerable numbers, and have retained their national identity—their Germanism. The law passed by the Reichstag last May, regulating emigration, proposes to divert the outgoing tide from this country to those Southern climes where patriotic and commercial ties are not likely to be dissolved. German farmers and laborers in some measure may be tempted by the privilege offered, but by the majority of emigrating Germans our own land will continue to be preferred.

Our Contributors.

ANGELO'S DAVID.

Rev. Dallas Lore Sharp.

Upon a time, the story goes, —
"Tis often told, the teller knows, —
A stubborn stone was thrown away;
The sculptor, weary grown one day,
The rude block cast aside.
The marble was too hard and bare;
The form he dreamed imprisoned there,
Beneath his chisel died.

Unnoticed by the crowd it lay,
Till trace of form was worn away.
At last, a master, poet, found
The block half-buried in the ground;
And through its stain and scars
He saw a soul, a vision bright,
As through the heavy cloak of night
There comes the light of stars.

He took the stone with gentle care —
The vision rapt still sleeping there —
And patiently, with loving hand,
He touched it, made it rise and stand,
Nor block nor vision free;
A shepherd youth, strong-limbed and bold,
A soul aglow in marble cold
With immortality.

Ab! came to me that leaden day;
Awake, far I flung away
The soul I vainly sought to form
Unto my own, cramped, narrow, worn,
But marred and crucified.
Beneath the grinding feet of men,
Forever lost to care and ken,
I left it, and it died.

When lo! the Master, passing, found
The mangled thing, and bending, bound
Its wounds. (My hidden eyes how dim!)
He saw the image there of Him
Who made the thing and me;
And to His own transcendent plan
Wrought out the stature of a man
To fill eternity.

O bungling hands! O hidden eyes!
O deadened soul to silent cries!
There is, if ye would look to see,
In every form divinity.

In every dumb, dull clod
Ye might, with soul a listen, hear,
Unspoken but distinct and clear,
The still, small voice of God.

East Weymouth, Mass.

FORCES WHICH MAKE FOR PROTESTANTISM IN ITALY.

President B. P. Raymond.

PROTESTANT forces free the individual, and Protestantism must deal with and save the individual. It does not follow that Protestantism may not build up and utilize great institutions. It only follows that these institutions must be so rational as to challenge and convince the reasonable man. Nothing can convince the unreasonable man, nothing the obstinate man. Protestantism must not dissolve society into a multitude of unrelated individuals; nevertheless it must appeal to and convince the individual.

One of the very pleasant memories of my stay in Rome is

A Visit with Pere Hyacinthe

at the home and by the courtesy of Professor and Mrs. Clark of our Theological School. It was easy to see, from the voice, manner and spirit of this great preacher, that in his palmy days he must have been a very attractive figure in the pulpit of Notre Dame. Mrs. Loyson, whom I had previously met and who is an American, interpreted for her husband. I am quite confident that nothing was lost in the interpretation. She was quite desirous that I should ask questions, and he was just as ready to answer. He sees the need of reform in the Catholic Church as clearly as any Protestant; he appreciates very highly the work which our Church is doing in Italy. I infer, however, that he hardly expects that any great defection will be made from Catholicism to the Protestant sects. I do not think he sees the promise of any great movement which shall unite these sects and give them such a catholic character as to make them acceptable to the Italians. I talked with him about schools, church life, morality, and infidelity, which is very widespread, and we found ourselves on common ground on many of these topics. I could not but regret that he had not a great pulpit in some metropolis where his voice could be heard every week by the people. But this conversation was not for detailed publication. It will, however, furnish me a starting-point for reflections concerning certain forces that make for the welfare of Italy

and in a general way count as Protestant factors.

My attention was first attracted by

The New Government.

The name of Victor Immanuel had long had a charm for me, and I was curious to know more about him and the new government which he established. His father, Charles Albert, abdicated on the fatal field of Novara in favor of his son, hoping that he might make more favorable terms with the victorious Austrians than himself. Old Marshal Radetzky hoped to frighten him by threats or win him by bribes from the liberal cause. His reply shows the hero: "If you wish a war to the death, be it so! I will call my nation to arms once more, and you will see what Piedmont is capable of in a general rising. If I must fall it shall be without shame. My house knows the road of exile, but not of dishonor." It is sufficient here to say that he was true to the cause of free government in Italy from that day to the day of his death. If one would understand the colossal task which he undertook, he must read into the quarrel with the tyrant Austria. Her hold on Italy must be broken. To this end the Great Powers must be interested. Italian arms alone could not possibly cope with Austria. One must also learn to appreciate the opposition of Rome. Victor Immanuel long cherished the hope that Pius IX. would sympathize with the liberal cause, but he was doomed to disappointment, and was at length excommunicated with all his subjects. Rome sent its suspected subjects into exile, where they seem to have co-operated with the followers of Mazzini, the radical who could never wait till the times were ripe. But Victor Immanuel won. He gathered about him great statesmen; thwarted the radicals; established friendly relations with England, Prussia, and France; gradually conquered the confidence of the various States of Italy until one by one they came to him asking him to be their sovereign; and on the 27th of November, 1871, opened the first parliament of United Italy in Rome with these words: "The work to which we have consecrated our life is accomplished." That language is significant when read in the light of the years 1849-'71; but the most significant language of that speech for Italy was this: "We have proclaimed the separation of Church and State."

But the work of the nation is never done. Disintegrating forces are always eating away at the foundations of the national superstructure, and a new generation appears before the fathers are half ready for their national duties. Nevertheless the intellectual and moral power which carried Italy through from 1849 to '71 is a guarantee for the future. The

History of Education

during these years shows that the new government appreciates its task. In 1859 more than 74 per cent. of the population over ten years of age could neither read nor write. The density of this ignorance grew steadily greater from the north to the south. In Sicily and Sardinia more than 80.91 were thus ignorant. In a series of enactments made between the years 1859 and 1883 the government required the establishment of elementary schools in all the communes of the kingdom. In 1881 the number of illiterates had been reduced to 62 per cent. There was no such thing as a public school in Rome until after the entrance of Victor Immanuel's army and the downfall of the secular power of the Pope. But as soon as the papal States became a part of the kingdom of Italy the school system which the new government carried with it was introduced. While the number of illiterates had been greatly reduced, it was yet true in 1888 that 56.30 per cent. of the women, and 32.3 per cent. of the men entering into marriages were unable to sign their marriage papers and made their marks." The government also requires that every man in the army and navy shall be taught reading and writing. There are several classes of higher schools. The governmental report of 1891-'92 shows 735 gymnasiums, with 57,525 students; 331 lycæums (these take the place of our colleges, as the gymnasium does of our high school), with 15,713 students; technical schools, 399, with 33,755 students; technical institutes, 74, with 8,647 students.

Dr. Luigi Credaro, professor of pedagogy in the University of Pavia, gives the following account of the higher schools in Italy: —

"Previous to the year 1860 the work of instruction was almost entirely in the hands of priests and monks (whose ideal of education was not that of the free, law-abiding, industri-

ous citizen, who strives for the advancement of his fatherland and of humanity both in knowledge and life), who were the blind servants of the church and the true subjects of the prince, whatever the character of his rule. The law of Casati (1859) first transferred to the state the administration of public instruction and divided it into (1) higher instruction, (2) classical secondary instruction, (3) technical and primary instruction. In order to complete a course of study, a boy after spending five years in an elementary school must then decide either for the classical or the technical course of study. In the classical school he must spend five years, and then three in the lycæum. The third year corresponds more or less closely to the last year in a German gymnasium, and to the sophomore year in a good American college, with somewhat more time devoted to Latin and less to mathematics and science. The technical school, which is preparatory to the institute, and the institute, are designed to prepare for special branches of service in the state, and to meet the demands of a business college, a school for manufacturers, and a school of agriculture. The curricula of the several schools are good, and there are many indications of good work. Italy spends annually about \$3,000,000 on secondary instruction."

The amount expended each year is rapidly increasing. Professor Credaro complains that very little is done in Italy when compared with Germany in the way of pedagogical instruction, but comforts himself with the thought that it is only thirty-four years since the schools were freed from the domination of the priest, and rejoices over the progress that has been made. This shows the animus of the younger educators, and opens an interesting history of the struggle the state has made to win this freedom. Neither is this fight ended. The church still controls a large number of these institutions, and for the good of the state has all too wide an influence in the public schools of the kingdom. I have heard complaint made that the examinations are not very thorough, but the statistics show that of 8,250 students who came up for final examination 2,187 failed to pass. That may indicate poor teaching, but it does not indicate lack of thoroughness in examination. The history of legislation on the subject of education indicates a somewhat unsettled policy and the want of definite and well-grounded pedagogical principles, but it also indicates great interest on the part of the liberal government in the subject of education. Professor Credaro says that the general regulations concerning gymnasiums and lycæums, which appeared in 1859, have been modified eleven times. "The higher instruction in Italy is in the condition of a sick man who never finds himself comfortably adjusted to his bed." From whatever point of view the subject is studied it must be acknowledged that the work of education in Italy during the last quarter of a century challenges the admiration of the world.

There is, however, much to be done. Italy is poor. If we may trust Mr. A. Gallenga, an Italian who writes on "Italy, Present and Future," the Italians are poorly fed. They need mainly physical education, need hardening and disciplining, need to be taught to love work, and especially to be taught honesty. He farther says concerning the conflict between the clericals and the liberal party: "A nation was only taught to indulge in subtlety and casuistry, in quibble and chicanery, till the instinct of plain, sober, fearless truth is stifled in its heart." He says that Roman and Italian brigands wear images and scapularies next the skin "in homage to some madonna, a patron saint . . . not only to insure beforehand forgiveness of the deeds of outrage and bloodshed . . . but also to implore heavenly aid to guarantee them from the carabineer's bullets."

In the above quotation we reach

The Root of the Difficulty.

Christianity in Italy has not meant morality. The liberal movement in politics has also been a liberal movement in theological thought. There is an alarming tendency toward stark infidelity. Religion apart from morality has no rational roots, and when men begin to think, such a religion, even though it be called Christian, is doomed. There is only one remedy, and that is Christianity as the New Testament teaches it. The Italians have no knowledge of the Bible. I could give facts concerning this ignorance in high places which I would never have believed but from the testimony of men on the ground who know. Many have never seen a Bible. The Protestant force in Italy when estimated by the numbers actually enrolled in Protestant communions, is very insignificant. The Waldensian, Wesleyan and Methodist Episcopal Churches are among the most prominent and efficient. They number only a few

thousand, but they have liberty to preach, to teach, and to live the Christian life. Our industrial school at Venice, our schools in Rome — beginning with primary instruction and culminating with the theological school — our splendid building which is the most imposing Protestant structure in Rome, and is a witness in and of itself to every Romanist who sees it that Methodism is to be taken into account in the days to come, our preachers and their pulpits, are all in the line, and the only line, that can bring real freedom to Italy.

The tendency to infidelity will not be easily checked, but it will make way for Protestantism. Rome is by no means to be driven out of Italy, but Rome will be compelled to modify her tactics and her teaching to meet the necessities of a free and an enlightened people. Never did any professedly Christian nation more urgently need the teaching, "The just shall live by faith," than do the Italians. It is to carry this message that the Protestant missions are on the field. Faith in relics, in saints, in crucifixes, in sacred stairways, and all the vast externalism which makes Christianity a species of magic, must give way to a direct and personal faith in Christ. The first and chief business of these laborious workers in this field is to subvert it, and plant there the seeds of the simple, straightforward, old-fashioned virtues. Were I a preacher in Italy, I should begin every sermon with the Christ, and conclude every one with Paul's exhortation: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

THE PERILS OF THE EPWORTH LEAGUE.

Rev. William Nass Brodbeck, D. D.

THERE are four special perils to which the League is exposed. The first is, —

1. That of being conventionalized to death. We now have the "International," the "General Conference district," the "State," the "Annual Conference," the "presiding elder's district," the "city union," and the "neighborhood group" conventions. As a consequence, nearly all the time and strength of our young people is expended in "getting up," "running" and "attending" conventions; so that only a small amount is left to be devoted to the real interests and work of the local chapter. Many of our young people are feeling this keenly. The contrast between the dress parade display and enthusiasm of the convention, and the practical every-day work in the local church, in the case of some of our Leagues, is very marked. We need reformation at this point, if the League is to remain an abiding factor in our Methodism. Another peril is, —

2. That of being ministerized to death. The tendency of the present is to place ministers in control of our Leagues. A majority of the offices in General Conference district, State and presiding elder's district organizations are filled by ministers. A large majority of the speakers at conventions are ministers. On the "provisional program" of the Toronto Convention the names of about 116 ministers appear, as against those of twenty-six laymen. The question simply is: Do we need an Epworth League for the ministry? Or is it a greater necessity for the laity? If the latter be the case, then they ought to be brought to the front, and have the responsibility for the management and success of the organization more largely put upon them. Another peril is, —

3. That of being benevolitized to death. The Epworth League ought not to be a money-raising institution. Above all, it ought not to be subsidized in the interests of any special organization or movement. Its members should make their contributions to the benevolences, and all other objects, through the general treasury of the local church. Any attempt on the part of any organization or movement to hitch itself to the Epworth League wagon, ought to be frowned down at once. Whenever the League becomes a mere convenience for helping financially the various enterprises of the church, its usefulness will be gone, and it will be doomed. Another peril is, —

4. That of being politicalized to death. An impression prevails already in some quarters that the League is to become a mighty factor in ecclesiastical politics; that men are to be elected to General Conference as representatives of the League, and others to important offices in the church through the momentum of the League movement. Whenever it assumes this phase, or becomes the channel through which the political ambitions or interests of individual men are to be subserved, it ought to be throttled at once as an enemy of the purity and welfare of the church of God and our Methodism. — Rocky Mountain Christian Advocate.

Those little things which fill up our lives when relaxation comes are spiritual tests. Do we choose spiritual pleasures, or are we living on unspiritual things? — Robert E. Speer.

MODERN METHODIST SERMONS.

III.

Rev. Daniel Dorchester, Jr., Ph. D.

"For we are members one of another."—Eph. 4: 25.

WE are all fractions. There is only one integer in the universe, and that is God. Matter is the material with which He works; the heavens are the work of His hands, the firmament is His handiwork. "In Him we all live and move and have our being." He energizes all the so-called forces of nature. He is the source of all movement, the Giver of all law; He alone has no dependence.

Nothing outside of God can stand alone. The great worlds are arranged into systems and constantly give and receive a neighborly assistance; the great systems, too, roll upon one another like the wheels in Ezekiel's vision, and the music of the spheres is that of borrowing and lending; there is a lively commerce carried on between them in which the laws of supply and demand are not only obeyed, but kept in perfect equipoise. There is a force always guiding Arcturus with his sons, and he draws in his glittering train a host which no man can number, each and every one of which has a close interaction and interdependence—not one is isolated. Their weights and distances, their orbits, are computed with strict reference to the scale of the universe. Thus away suns, planets influence planets, satellites revolve about their controlling flames in exact harmony and proportion. Should there be any interchange of orbits, any variation in weight or distance, the harmony of the universe would be broken.

This self-same law of mutual dependence that is revealed in the heavens above and in the earth beneath is revealed in human society. Society is not a mere aggregate of individuals, an incoherent mass of people; it is not the mere sum of all its parts; without the reciprocal action of individuals and parts society could not exist. A law of mutual dependence binding all social activities into one sympathetic whole is everywhere manifest.

In the demand created by man's material wants and in their supply this law may be illustrated almost infinitely. The prices current in Boston and New York respond to the movements in the markets of London and Paris. Cheap land and high wages in America have drawn from Europe the largest emigration of people known to history. Cholera in Hamburg and Russia two years ago sent a thrill of alarm throughout America, and famine in India today awakens the sympathies of the world. The failure of the cotton crop in the Southern States, a wheat famine in Russia or America, would mean enforced idleness and scarcer bread for millions of people; and a wheat famine in both Russia and America at the same time might cause an insurrection of hunger that might sweep away our civilization.

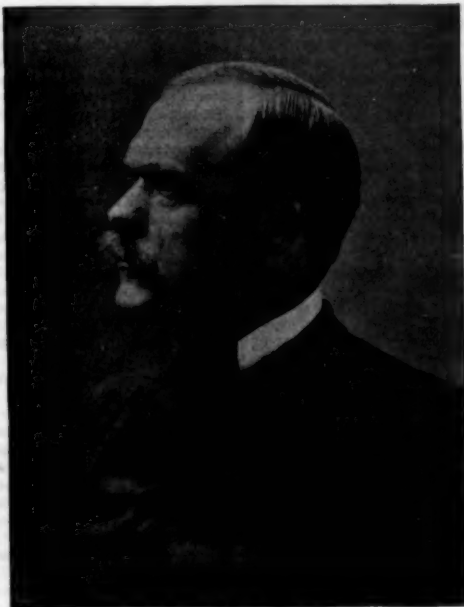
The spiritual activities of society have a similar interaction and interdependence. One could not think long or profitably without language; now, language is a product of society, and like all such products is modified by social life and in turn modifies it. Furthermore, without social relations there could be no morality. Morals first appeared as "the customs of a society." The thoughts and feelings of individuals shape customs and are again shaped by them. With the rise and establishment of a usage, a notion of right was involved; as the usage grew into a custom, this idea of right was emphasized and acquired moral momentum and sanctity.

Indeed, development, whether individual or social, is as truly a matter of connection as of natural force. We talk about self-made men, but, in the strict sense, no man was ever self-made; he is made in part by society. It would be difficult to determine which helped the other the more, Luther or the German language, Laplace or mathematical science, Watt or the science of mechanics. What we glorify in great men is multiple as truly as it is single; it is collective as well as individual. Every great achievement, be it that of a people or of an individual, must find alike its level and true significance in humanity. The Renaissance in Italy was transmitted to every country in Europe; the Reformation in Germany helped generate constitutional and industrial liberty in England and republican liberty in the United States; it has overthrown absolutism in Europe and Japan, is knocking at the doors of China, and is working mightily for greater achievements of social and industrial freedom all over the civilized world. The charter of civil and religious liberty is only an article in the charter of the liberties of humanity. The emancipation of the slave involved that of the serf, and the emancipation of the serf involves that of the workman. Social relations with their connecting links and interdependent conditions may well be termed the orphic bond of which the ancient poets sang, as industrially binding and connecting everything. Or, to use the figure of Burke: "Society is a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection. As the ends of such partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular State is but a clause in the great primeval contract of eternal society, linking the lower with the higher nature, connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral nature each in their appointed place."

Observe how a child grows into this partnership. There are the mother love and the father love, there are the eyes that see, the ears that hear, the feet that run for him. There is the family with its training in the essential laws of all human fellowship. The doors of schools and libraries open to give him knowledge, and thus he becomes dependent not only upon the brains of his own, but upon those of past generations. Hunger, thirst, the need of clothing

bers should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

A wealth of historical illustration might be adduced in confirmation of the truth of the words of Paul. Take the case of England and Ireland. England thought that she could exploit Ireland in the interests of her own industrial development and expanding commerce,



Rev. Daniel Dorchester, Jr., Ph. D.

Rev. Daniel Dorchester, Jr., was born in Dudley, Mass., April 25, 1851. Both on his mother's and father's side he was of good old Methodist stock, and was a child of many prayers and careful Christian nurture. His first great passion was to study for the army. Notwithstanding the opposition of parents and friends, he tried to obtain an appointment to West Point Military Academy, but there being no vacancy in his congressional district, he was obliged to relinquish his cherished project. He entered Wesleyan University at the age of nineteen, and was graduated four years later, in 1874. At the close of his college course he began the study of law, but was turned aside by a call to teach Latin and Greek, in a position suddenly made vacant in Montpelier Seminary, Vt. He accepted the call for nine weeks, but remained as instructor for two years. At the Seminary his entire course of life was changed. At the close of the two years he entered the Methodist ministry, and was stationed at Springfield, Va., Hopkinton, Mass., Waltham St., Boston, and Newtonville, Mass. While at Newtonville he was called to the assistant professorship of English Literature and Political Economy in Boston University, and entered upon his work in the fall of 1883. Two years later he was promoted to the full professorship in this department. The college year of 1887-88 was spent in study in Europe, principally in Germany, and a paper of his on "Hamlet" was read before the New Shakespeare Society, which was subsequently published by the Society. In the year he received, upon examination, the degree of Ph. D. from Boston University. Dr. Dorchester has contributed several articles to the *Andover Review*, the *Methodist Review*, *Post Love*, and *People's Cyclopaedia*. He has published several pamphlets upon literature which are extensively used by teachers in many parts of the country.

In the fall of 1896 he resigned his professorship in Boston University and accepted a call to Christ M. E. Church, Pittsburg, Pa., where he is enjoying a highly successful pastorate.

and shelter, protection for life and property, the need of companionship and help in a thousand ways—these require him to become a member of society.

And society profits by this partnership as truly as the individual. Though the individual cannot be separated from society, while it is true that his race is bone of his bone, blood of his blood, and society in many ways acts upon and lives in him, he, nevertheless, individualizes all that is given him and is himself a cause. He develops in a civilization bequeathed by his ancestors and grafts his powers upon his inheritance. But he has, or may have, his own progressing ideal; "thoughts that wander through eternity" he may have, "the divine discontent" that will not allow him to be satisfied with the realization of the order realized in the world about him; he must, in a certain sense, shape his own career if that career is to be truly significant and helpful. Indeed, the prophets of humanity mold society more than they are molded by it, because they sing of higher ideals than contemporary society knows, and "when that which is perfect is come," or that which has a higher degree of perfection, that which is in part must be done away. "In great personalities," Browning says, "God stooping shows sufficient of His light for those in the dark to rise by." In Dante, Shakespeare and Browning what was best in their respective ages found its fullest expression, but these elect spirits no age, no people, can appropriate; their influence still gives "form and pressure" to society. The "quickening, regenerating influence" of a great personality is nowhere more beautifully stated than in these lines of Browning:—

"Each deed thou hast done
Dies, revives, goes to work in the world; until 'e'en as
the sun
Looking down on the earth, though clouds spoil him,
though tempests efface,
Can find nothing his own deed produced not, must
everywhere trace
The result of his last summer-prime, so, each ray of thy
will,
Each ray of the passion and prowess long over, shall
thrill
Thy whole people, the countless, with ardor, till they
too give forth
A like cheer to their sons: who, in turn, fill the South
and the North
With the radiance thy deed was the germ of."

It must be evident to all that this law of mutual dependence, which is so essential to the well-being of society, is only partially realized in even the most civilized and Christian country of the world. As a consequence, there is much suffering and evil. "There should be no schism in the body," Paul says, "but the mem-

bers should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

but in the last fifteen years she has been compelled to devote more thought, more treasure, and more solitude to Ireland than to any other part of her empire. Why? Because Ireland's anarchy is a constant menace to England's peace, because Ireland's destitution is a drain upon England's wealth, because the Irish question involves the larger one of British federalism and the very perpetuity of the British Empire. The Home Rule bill was a tardy and partial attempt to heal a suffering member.

Similarly, we here in the United States

thought that we could roll our burdens upon

the Negro while we strode along in our career of

prosperity and greatness. But to maintain the

Union we were compelled to take the slave by

the hand, recognise him as a man and lead him

along with us. The head could not advance so

long as the feet were in chains. And not until

we take the Negro along with us educationally

and socially, is there any further progress possi-

ble.

Society cannot be sound, still less progress,

while any member is in distress. The part where

the most strain is felt today, whether in Eng-

land or America, or, for that matter, in any

country in Christendom, is the industrial or

economic member. This member is "out of

joint" with the rest of the social body. The

ideals that have measurably transformed the

family, the State, and the Church, have been

much less influential upon economic activities.

These ideals will be only partially realized when

every human being has food and shelter. Yet

how far are we today from such a realization!

In London, Paris, Berlin, New York, in every

great city in Christendom, there are many des-

titute men, women and children. But our ideals

demand not only food for the body, but food

for mind and soul, the enrichment of every hu-

man life to the utmost; the social body can be

satisfied with nothing less. There is unrest in

the world; there will be and ought to be until

this ideal is realized. Can society rest so long

as it has "a submerged tenth," so long as there

is a

"Deep, dark underworld of woe
That underlies life's shining surfaces,
Dim populous pain and multitudinous toil,
Unheeded of the heedless world that trends
Its piteous upturned faces under foot,
In the gay rout that rushes to its ends."

Mr. Giffu, the English statistician, tells us

that there has been a great progress in the con-

dition of the working classes in the last fifty

years; "but it may possibly happen," he says,

"that there will be an increase or at least no

diminution of what may be called the social

wreckage. A class may exist and even increase

in the midst of our civilization—possibly not a

large class in proportion, but a considerable class—who are capable of nothing but the rudest labor, and who have neither the moral nor the mental qualities fitted for the work of modern society." It is comforting to know that so many working people are better fed, better clothed, and better housed, that so many have the strength and skill to weather the adverse currents and storms of the industrial world, but it is sad to contemplate the social wreckage drifting about; it is sad to behold the weak, the disabled, and the unfortunate members of society, who have no part or lot in the substantial benefits of advancing prosperity. "Whether one member suffer," Paul says, "all the members suffer with it." And our sufferings cannot cease until we regenerate and save that which is lost, that which is accounted good for nothing. So long as there is a human wreck in sight, society must seek to save him if it would be saved itself.

The operation of this law of mutual dependence has been interfered with by the attempt to abstract man as a gold-hunting animal from the rest of society, and make his self-interest, defined as the desire for material wealth, the controlling principle of his economic action. Moreover, the flattering notion has been laid upon his soul that man's self-love is God's providence, that the individual in pursuing his own interest is promoting the welfare of all. And the attempt has been partially successful. The fixed personal ties that bound men together under feudalism have been loosened, and a mercantile feudalism has been enthroned whose bond is what Carlyle terms "the cash nexus," "man's duty to man resolving itself into handing him certain metal pieces and then shoving him out of doors." "We call it a society," he writes, "and go about proposing openly the total separation and isolation. Our life is not a mutual helpfulness; but rather, cloaked under due laws of war, named fair competition, and so forth, it is a mutual hostility. We have profoundly forgotten everywhere that cash payment is not the sole relation of human beings; we think, nothing doubting, that it absolves and liquidates all engagements of man. 'My starving fellow-workers?' answers the rich mill-owner. 'Did I not hire them fairly in the market? Did I not pay them to the last sixpence the sum contracted for? What have I to do with them more?' Tennyson, describing the corruption of English mercantilism, asked: 'Is it peace or war?' and answered: 'Civil war, as I think, and that the viller as being underhand, not openly bearing sword.' As we consider the hostility felt between large classes of people in Europe, America and Australia, as we discern the unbalanced feeling existing among employers and employed, Tennyson's question and answer have a new pungency and significance.

Now I have nothing to say against the organization of labor or capital; indeed, I believe that such organizations are important and even necessary steps in the way of social progress and harmony. I regard the following tendencies as gracious: Private capital is passing into associated capital, and associated capital has already in some cases become public or national capital. Labor is combined into trades unions; these unions are in turn amalgamated; alliances like co-operation and profit-sharing are formed. These tendencies are gracious because the principle of all association is sympathy. Whatever benefit any one has received from a labor union or a trust is due to the fact that the antagonisms of individuals or groups are subordinated to the common interest. The larger the organization, the more its members are taught to find their personal interest in that of the whole. Trouble comes when the good of some special organization is sought and all its forces are employed against that of the rest of society. Association in such a case is a civilized piracy. Man learns but one thing at a time; he has yet to learn that his labor union or his trust cannot thrive at the expense of society. If an undue pressure be brought to bear to raise wages, the price of products will rise, the cost of living will be increased. If, on the other hand, the price of commodities be unduly advanced, competition will step in to lessen the profits, or legal intervention acting in behalf of an outraged community as against certain notable trusts, will annihilate them. The primary interest of capital and labor alike is to make the production of wealth as large as possible; in the long run this is the only way in which either can thrive. But the largest production of material

Cheap baking powders are cheap because they contain alum instead of cream of tartar. Women who use them are unconsciously putting alum into the food of the family.

They do not realize what they are doing. Cleveland's baking powder is made of cream of tartar, not alum.

wealth even, can never be attained until the maximum of man's physical and spiritual nature is achieved, until there is a voluntary co-operation of each member of society in promoting, maintaining and increasing the general well-being.

The president of the British Medical Association, speaking a few years ago of a great evil that ravens in the bosom of society, said: "So long as human nature remains what it is . . . no ray of light or hope will fall on the dark track" of this evil. "The foul stream . . . will meander whither-soever it will through the world of life." Similarly, it may be said, "so long as human nature remains what it is," we can expect nothing better than greed, and lust, and war. But so long as human nature is becoming enlightened and regenerated, we cannot be satisfied until society in all its parts shows a corresponding enlightenment and regeneration. Human nature has never been stationary; it certainly is not in the last decade of the nineteenth century. The social agitations that are so conspicuous today are not local, but universal—everywhere but in uncivilized and semi-civilized countries. Everywhere there are the same grievances, the same aspirations. Are men worse off today than ever before? No, they are better off, and in proportion as the yoke that weighs them down becomes lighter, they become more aspiring. The achievement of religious liberty made them eager for political liberty, and political liberty made them just as eager for industrial liberty, and ever gleaming before them is the perfect liberty given only by the Son of God. Man ever finds himself in the presence of a loftier ideal because the Christ has come, nay, the Christ is ever coming—"the matchless man that leads the spiritual history of the race," breaking its oppressions, moderating, refining its passions, stirring it with a fuller, diviner life. It has been well said that "each new revelation of Christ among men has hitherto found expression in some form of disciplined life which has embodied and interpreted it." The revelation that we have to embody today is such a fellowship as "shall teach by manifold experience the power of 'Christian relationships and Christian obligations' in commerce, in politics, in religion; which shall bring to our fellow-men the fullness of the Christ life."

Let us, as members of this fellowship, devote our endowments of character, of influence, of wealth, to spread and deepen the sense of one Saviour, one life, one interest, one hope. Let us care not to be great, or rich, or happy, but as we save and serve humanity and strive to make the beautiful, true, and good the glad possession of every fellow-worker. Go, preach the Gospel to every creature. As the Christ utters that command today, it has a larger import than ever before. It is a glorious mission. It is the vocation to which we are all called, and only in so far as we give the Gospel to others, do we have it ourselves.

And, in general, is it not true that whatever we hoard we waste? That alone increases which we scatter abroad. Quicken another's mind, and your own intellect shall prolong its life. Ease some burdened heart, and your own shall gain immortal rest. Show the weak how to become strong, the vacillating how to become stable, the complaining how to be content; send a ray of heaven-born faith into a darkened mind, awaken holy yearnings in impure hearts, point poor sinners to the Lamb of God that taketh away the sins of the world, and you shall lay hold of eternal life, you shall live on an everlasting power, the Christ shall be in you the hope of glory.

Some of the love necessary to the performance of such social duties as these we already have. By exercise and prayer it may become as mighty as the love that animates an archangel's soul. Even in Jesus Christ there was an increase in love. We beheld the first manifestation of His love for His fellow-men at that wedding in Cana of Galilee. Of a grave and reflective nature, He sat apart from the merry-making. His friend became embarrassed because of the limited quantity of the wine. The kindly nature of Jesus

suggested a way out of the difficulty and His friend is relieved from shame and humiliation. Then His love threw its radiance, here upon a cripple, there upon a blind man, here upon a woman weeping by the bier of her only son, there upon a mad man wandering among the tombs, and anon feeding the five thousand in body and soul. Growing deeper and more intense, it shone on the cross with such a serene splendor that millions of hearts have been made to burn with an endless love.

Professor Blackie felt this love when he gave up his chair of Greek in the University of Edinburgh and devoted himself to work in the behalf of the Highland crofters. "Let Greek die," he said; "let Hebrew die; let learning go to the dogs; but let human beings live, and let human brotherhood and charity live." General Booth was inspired by this love when he entered upon his crusade against the social ills of "Darkest England." "I know in whom I have believed," he said. "I know, therefore do I speak. Darker England is but a fractional part of Greater England. There is wealth enough abundantly to minister to its social regeneration so far as wealth can, if there be but heart enough to set about the work in earnest. And I hope and believe that the heart will not be lacking when once the problem is manfully faced and the method of its solution plainly pointed out."

General Booth has already seen something of "the travail of his soul," and is pressing forward to realize his sublime purpose. We may all realize this love in some good measure, if we will. There is the wealth to give if only there is the heart to feel. The solution of the social problem is easy, if only there is the heart to find the way.

Let us study our dependence on one another. For this interdependence of men is the highway of our Lord to the salvation of the world. Each of us by his words, by his deeds, by the force of his life, by "the new gospel of contact," is to reach those next him; and thus along the line of mutual dependence and helping all the complexity of human life there will come to man the realization of membership one of another, the consciousness of the headship of Jesus Christ, the strength and sanctifier of every fellowship, the Saviour of the world.

Failure of the Anarchist Rally.

THE ludicrous failure of the much-advertised rally of anarchists in Haymarket Square on Sunday afternoon means much more than the mere decadence of anarchy in Chicago. That the red-handed assailants of law and order have been permanently silenced in Chicago is not to be expected, as no city of this size could hope to entirely rid itself of the element that is constantly antagonistic to conditions that require subversion to authority. But the fangs of anarchy have been scotched in Chicago. They are no longer a menace to civic order. An occasional harangue to a hundred or more timorous followers of the red rag excites no popular apprehension. They dare not go beyond the danger line of incendiary utterance.

The fiasco of Sunday afternoon—held under the shadow of the bronze statue of a policeman erected to commemorate the bravery of the officers who lost their lives in the anarchist riot of 1886—was also significant of the waning power of the forces of calamity. It was announced that the meeting would be an exhibition of "the rage and tatters of free Americans." This part of the show, however, failed to materialize. The crowd was orderly and well dressed and the speeches were sluggish in thought and tame in utterance. A man who tried to infuse a little animation into the proceedings by circulating copies of the *Firebrand* in the crowd was promptly arrested and locked up.

It was very evident that the dominating spirits of the occasion were those that had become attached to the movement known as the Debs Social Democracy. Nearly all the speakers had something to say in favor of the Debs plan to found an industrial Utopia in the far West. As a recruiting meeting for the Debs army of malcontents, the affair was not a success. The speakers' explanations of the Debs panacea for poverty were too vague for popular comprehension.

There are multiplying evidences that the calamity movement reached its climax in the campaign of last fall. The effort to marshal all the forces of anarchy, socialism, free silver, and disorder under a common calamity standard will not succeed. The belief that it is not possible to reverse or set at naught the laws of nature is taking strong hold of the common people, notwithstanding the calamity platforms recently promulgated in Iowa and Ohio. Prosperity will not come to the masses through organized assault upon the productive forces of the country, neither will it come through defiance of law and authority. — *Chicago Times-Herald* (July 13).

In his own pungent way, Mr. Spurgeon once said to his divinity students: "When you see a preacher making the Gospel of the Cross small by degrees and miserably less until there is not enough of it left to make soup for a sick grasshopper, get you gone! As for me, I believe in the colossal—a need as deep as hell, and a grace as high as heaven. I believe in an infinite God and an infinite atonement, in an infinite love and mercy, in an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ."

THE EPWORTH LEAGUE.

Third International Convention.

Reported by Rev. J. D. Pickles, Ph. D.

On to Toronto.

ALL aboard for the Third International Epworth League Convention at Toronto, Canada! And away we speed via the Boston & Maine and Canadian Pacific railroads, through Manchester, Concord, Newport and Montreal to the now famous Canadian convention city. In order that ZION'S HERALD may have the best, we anticipated the convention by a day, and found the city all agog with preparations for the incoming Methodist hosts. The railroad station was appropriately decorated with the League colors, the mottoes, "Welcome," "Look Up, Lift Up," and "All for Christ," standing delightfully athwart the path of the wearied travelers. Many of the merchants and citizens had decorated their stores and residences in honor of the event, and this "Queen City of the West" seemed in holiday attire and really glad that we had come. Trains and boats from every direction kept pouring in their living freight. They came in singles, in squads, in companies, in regiments, in divisions, until it was estimated that 40,000 people—not all Leaguers, as many had taken advantage of low fares—would crowd the city.

The weather is beautiful, soft air, and skies flecked with light and fleecy clouds. Everything promises a most enthusiastic, successful and profitable gathering. The whole Methodist world will feel the thrill of this latest assembling of the young life of the church.

My first visit was to the Wesley Building, the headquarters of the Canadian Methodist Church. Dr. A. C. Crews, secretary of the Epworth League of Canada, I found as large in heart as he is stalwart in body—a smooth-shaven man, with a true Methodist grip. His genial resources will be thoroughly tested during the convention.

Rev. Dr. Briggs, the book steward, is a man of perhaps sixty-five, somewhat portly, gray-haired and gray-bearded—a good specimen of a solid Englishman. ZION'S HERALD had been on his table for twenty-five years, and with such food how could he help being mentally as well as physically mature? His administration of the publishing interests of the church is said to be eminently successful. The Methodist plant is said to be the largest publishing business in Canada. Out of 123 copyright books published in Canada last year 66 bore the imprint of the Methodist publishing house. Strange to say, our Roman Catholic friends have had some of their printing done at the Methodist press, and are now considering the printing by us of some devotional books.

Rev. Dr. Courtice, editor of the *Christian Guardian*, graciously threw open the doors of his editorial sanctum, and if the Convention Number of his paper is any indication, it shows him an alert, up-to-date editor.

A casual meeting on the electric with Dr. Sutherland furnished a short but pleasing interview. Of snow-white hair and beard, but with the vigor of well-preserved manhood and most winning face and manners, this missionary secretary of the Methodist Church of Canada well deserves the great popularity and influence which he has obtained.

Methodism since the union is very strong in Canada. I am told that every third person in Ontario is a Methodist, and every fifth person in Canada.

There! I take a long breath and shall go back to New England with a fresh stock of Methodist loyalty. For the above facts, and many others of interest, I am indebted to Rev. Mr. Cooley, secretary of the Hamilton Conference, whom I casually met at the Book Room—a most genial man and of evident standing in his Conference.

The various places of meeting—Metropolitan Church, Massey Hall, etc.—are most beautifully decorated with banners, mottoes and welcoming sentences, while the Stars and Stripes and Union Jack are lovingly intertwined in every direction. One decorator told me he couldn't obtain a sufficient number of American flags in the city and had to send across the border for them. The "Armories," the local headquarters and drill-shed of the English forces

stationed here, has been made the headquarters of the convention, and the committee having charge of the reception and distribution of the multitude of guests has made ample and splendid provision for everybody's comfort and pleasure. Around the spacious room are arranged booths at which the States and countries in alphabetical order are grouped, and thus the matter is simplified and each one speedily finds the source of needed information.

The Convention Opens.

Two opening guns were fired on Thursday afternoon to formally inaugurate the convention at Toronto—one, and the principal one, at Massey Hall, and the other at Metropolitan Church. Long before the services began in Massey Hall, the spacious temple was crowded to the dome. A spontaneous service of music preceded the regular opening, which Chaplain Losier, of New York, led. In the midst of it the Michigan delegation, whose State sends about two thousand, marched into the upper gallery, led by two large flags—the Union Jack and the Stars and Stripes side by side. It took the audience by storm. Cheer after cheer rent the air, and as by one common impulse the vast congregation arose and broke into "God Save the Queen," followed by "America." It was a scene never to be forgotten.

The regular service began with the hymn, "We'll crown Him Lord of all," led by Prof. Excell, of Chicago. Fifteen minutes of praise service followed. Bishops Newman and Ninds, and Bishop Fitzgerald, of the Methodist Episcopal Church, South, received ovations as they came to the platform. Beside the Bishops sat Dr. Carman, General Superintendent of the Methodist Church of Canada, and Dr. Simpson Johnson, delegate of the Wesley Guild of England—sharp-featured, with deep-set eyes, fine forehead and face, a man to expect something from. Next sits Dr. Potts, known on our side of the border as every inch a man. In the centre sits Hon. A. S. Hardy, Premier of the Ontario Government, a fine looking man of the typical English type.

Chairman J. L. Hughes, of Toronto, opened the formal exercises of the afternoon by introducing Prof. Excell as musical leader. "Blest be the tie that binds" was then sung. Dr. C. H. Payne sat on the platform with other distinguished men. Chancellor Burwash, of the Victoria University, led in a brief, thoughtful and fervent prayer. Hon. A. S. Hardy, Premier of Ontario, was then introduced and said it was a thrilling moment for a plain man to thus face such an audience, but he was glad to perform the pleasing task of welcoming the convention. He spoke of the growth of the Epworth League as being a "fair tale" in its "rapidity and thoroughness." He emphasized the advantages and possibilities of the young life of the church, and called out responses when he said that an Englishman had said, "Much can be done with a Scotchman if he is caught young." The Epworth League catches them young. He paid a glowing tribute to the character and forceful influence in Canadian affairs of Rev. Dr. Carman. He welcomed Americans especially as a nation becoming the leader of the nations and of the same mighty racial stock, and hoped that the tariff and labor laws now separating us would soon be done away with. He referred beautifully to the Jubilee of the Queen of England and expressed gratitude to the American nation for having so recognized the occasion. He wished for the convention the highest success.

Again the vast congregation rose and sang "God save the Queen" and "America."

Rev. Dr. J. F. Berry was then introduced and read a special message from President McKinley: "I rejoice at the prosperity of your organization and wish it a successful reunion." An answering message was sent: "Thanks and greetings from thirty thousand Epworth League members in convention assembled. We pray Heaven's richest blessings upon the President of the United States in the administration of his great office."

Three cheers were given for the Queen, and three for the President, and a tiger for both.

Dr. Carman was then introduced, and with vigorous utterance and splendid diction voiced the welcome of Canada to the convention. He said that we had captured their forts and

Can't

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the tonic up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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fortifications, and might as well take their umbrellas and be at home. It was a rich historic review of British American Methodism. He felicitously referred to us south of the Lakes as choosing monarchical Methodism, while those north of the Lakes were working out republican Methodism under the imperial standard of Great Britain. He made a strong inferential and aggressive defence of traditional orthodoxy as against higher criticism. His statement that the liquor traffic must be stopped was greeted with a wild cheer and response that showed how the Epworth League stands on this question.

The hymn, "All hail the power of Jesus' name," was then sung.

Bishop Nide made the first response to the addresses of welcome, in behalf of the Methodist Episcopal Church. He referred to the advantage of Toronto as a convention city, but it could be freely said, "The half had not been told." He spoke of many of the delegates as being on foreign soil for the first time, and thought it would conduce to the broadening of their minds, though it was hard to feel like aliens in Canada. He referred to the common possessions of the two peoples, and spoke eloquently and forcibly of the relations of the two countries, saying solemnly: "Palsied be the arm that would strike the mother country!" He dwelt on the relations of United States and Canadian Methodism, the former being historically the mother of the latter, and paid a tribute to the learning and spiritual gifts of the Canadian clergy. He expressed his delight at the union of the various branches of Methodism in Canada, and prophesied the sure ultimate unification of all Methodisms. The only warrant for the Epworth League's existence is in the principle of service.

A representative of the Baptist Young People's Union of Ontario and Quebec was then introduced, and brought the greetings of that body.

Bishop Fitzgerald, of the Methodist Episcopal Church, South, voiced the appreciation of that church for this great gathering, and in happy, felicitous and mirthful phrases roused the audience and pleaded for unity and power in the Church of Christ.

Rev. Dr. Johnson, of England, was introduced, and spoke representatively for the "Wesley Guild," the young people's movement in the Old World. It is the direct outcome of the Epworth League. He spoke of the failure of English Methodism to gather the young people, and thought that American Methodism could give English Methodism lessons on that point. If two persons were in the inquiry-room, the one a wicked and notorious sinner, and the other a bright boy of twelve, the average English Methodist would think it better to save the man and leave the boy. This is wrong, and God would doubtless reverse the order. It is said that 80,000 Methodists have left Methodism and gone to the Salvation Army. It is well they are in the Army, but he wished they had remained in Methodism. The Wesley Guild is going to cure this difficulty, and will bridge the gulf between the Sunday-school and the church. The main difference between the Wesley Guild and the Epworth League lies in the class-meeting. The English class-meeting is still in force, and is the centre of our system in the old country. The class-meeting is the devotional meeting of the Wesley Guild. Over 40,000 members are now pledged first to Christ, then to Methodism, then to class-meetings, and then to Christian service. They put in the forefront of their work the devotional department. The primary duty is to be good. The speaker discriminated between doing good and being good, quoting Lowell, and showing the dangers of confounding the two. The Wesley Guild is helping the young people into service. Conversion is not sufficient. The young people must work and be sent out to labor. He referred to the incident of the prophesying of Eldad and Medad, and the complaint made against them, and Moses' reply, "Would God that all God's people were prophets!" He spoke of the power-house at Niagara to light Buffalo and drive her electric cars, and also one at Montreal for the same purpose, and hoped that the Epworth League, the Wesley Guild, and the Christian Endeavor Society, might be sources of power to enlighten and empower the whole world.

The first day of the Epworth League Convention closed in a blaze of glory. What with Bishop Newman at the Metropolitan on "Around the Footstool"—the sure guarantee and the fundamental groundwork of the progress of Christian civilization in the past one hundred years—and Bishop Fowler on "Great Deeds of Great Men," and addresses from such experts as Revs. W. I. Haven, J. E. Lancelley, W. D. Bradfield, J. V. Smith, and J. W. Hill for evening services, the people of Toronto and the gathered thousands from near and far were served with ample supplies of rhetorical, or-

torial and impassioned eloquence. Bishop Newman was at his best. With scholarly exactitude and polished periods and the senatorial grace for which he is famous, he spoke of the failure of the democracies of the past, showing the reasons for such failure and claiming that Christianity would reverse the verdict of history by preserving the free institutions of self-governed nations by elements in itself which the pagan civilizations did not possess. He made a scathing attack on the daily press for serving up reports of murder, larceny and crime, and, speaking directly to the reporters, said: "You appeal constantly to the worst side of humanity, while if you would give the better side of humanity a chance, we could all sing 'Hosanna to His name.'" He drew a favorable contrast between Walpole and the present leaders of government, both in Great Britain, Canada, and the United States. "Come forth, Walpole, and we'll show you Halsbury, Harcourt and Gladstone, Sherman, Harrison and McKinley! Come forth to Canada, and I will show you a Premier incorruptible and whose hands are clean." He said he did not hesitate to say that the English Navy has done as much as all the missionaries put together for the advancement of Christianity, and facetiously added that was why he wanted the American Navy increased.

The first speaker at Massey Hall in the evening was Rev. W. I. Haven, of Brookline, Mass., who in forcible and eloquent words spoke of the significance of the League's colors, the "Red and White"—the red standing for sacrifice, and the white for purity and peace. The address was frequently applauded, and won for the orator his merited meed of praise.

Rev. J. M. Lancelley, of Ontario, discussed "What Meaneeth this Host?" and showed what influence this convention would have in educating and inspiring the youth of Methodism.

Rev. W. D. Bradfield, of Galveston, Texas, followed in an address on "Back to Christ," in which he freely—and some would think too freely—admitted the contentions of the higher critics and in a most scholarly paper affirmed that Christ must be interpreter of God, of man, of the world, and of the Word, and not they of Him.

At the Pavilion an address was given by Hon. C. E. Piper, of Chicago, on "The Advanced Age," in which he condemned the corruption in business, in politics, and in the church, and pleaded for personal and social purity.

Rev. Dr. J. V. Smith, of Hamilton, Ont., spoke most eloquently and ably on "The Good Angel of Life," that angel being the growth of unity among churches and the glorious work of women in connection with reform and religion.

Bishop Fowler's lecture is reported to have been one of his best, abounding in strength of statement, logical connection, and bright and witty sayings. Every reference to the Queen—and she was frequently glorified—as also those to President McKinley, were vociferously applauded, and brought out all the pent-up enthusiasm of the Leaguers.

Departmental Conferences.

The Epworth Leaguers kept on coming till they mustered over 20,000 strong and carried everything before them. Friday forenoon 16 departmental conferences were held, and as there were about a dozen speakers, limited to five minutes, at each meeting, it was impossible for any one delegate to imbibed more than a certain part of all the good things going. However, they did their best. Notebook in hand, they rushed from one meeting to another, only stopping their work to show their appreciation of eloquence or sentiment by spontaneous applause.

The department of Spiritual Work at Massey Hall was conducted by Rev. G. A. Clendinning, of Ottawa. Miss Grace Putnam, of Chattanooga, Tenn., gave an address on personal work in the chapter. "Revival Work in the Chapter" was handled by Charles O. Stannard, of St. Louis, Mo. Rev. Frank Gary, of Galveston, Tex., spoke of "Spiritual Work in Colored Chapters," and Rev. J. O. Knott, of Washington, D. C., discussed "Cottage and School-house Prayer-meetings."

In the Literary department "The Value of Literary Work in the League" was ably handled by Rev. J. G. Campbell, of Delphi, Ind., and was discussed in five-minute speeches. Prof. H. M. Snyder, of Spartanburg, S. C., gave some valuable points on "Methods of Literary Work." A. M. Schoyer, of Pittsburgh, followed with suggestions as to an Epworth League course of reading; and Mr. Elvin Swarthout, of Grand Rapids, Mich., spoke in a general way of "Literary Work in Epworth Assemblies." Hon. W. L. Woodcock, of Altoona, Pa., took up "Lectures and Lecture Courses;" and H. A. Schroetter, of Covington, Ky., closed a very interesting session with well-chosen remarks on "How to Manage a Reading Circle."

The important department of Finance was conducted by B. L. Paine, M. D., of Lincoln, Neb., and the art of giving was discussed in all its phases. W. O. Whittle, of Knoxville, Tenn., urged the advantages of "Systematic Giving." "The Church Benevolences" had for their advocate Rev. W. L. McDowell, D. D., of Baltimore. Other speakers were Rev. W. B. Beauchamp, of Richmond, Va., Fred E. Tasker, of Washington, D. C., and Rev. J. T. Pate, of Camden, S. C.

The Mercy and Help department was under the supervision of Rev. S. H. Werlein, of St. Louis, Mo. Rev. W. T. Perrin, of Boston, spoke on "How to Help the Poor," treating the matter from a philanthropic standpoint; while Rev. C. E. Downman, D. D., of Columbia, Ga., tried to strike at the root of the matter with suggestions how to prevent poverty. Miss Florence Haythorne, of Austin, Ill., Miss S. Howe, of Vio-

ria, B. C., and Miss C. May Engle, of Germantown, Pa., were among the other speakers.

"Christ for the World."

The afternoon session, in Massey Hall, was opened with the usual song service, at which Chaplain Loxler sang the favorite song, "My Mother's Apron Strings." Bishop Walden presided, and devotions were conducted by Rev. J. W. Newman, of Alabama.

Rev. S. T. Westhafer, of Chattanooga, Tenn., spoke on "Christ in Personal Experience," under the general theme of "Christ for the World." Christ is the Giver of life, and the only giver of life. Angelo could carve the face of an angel in stone, but he could not make its lips speak. God has put in man an idea, and man is to realize in life and character that idea. He can only do it by possessing the Christ life. Jesus touched the heart of the world by the Cross. The agent of Christ is the power of Divine love beginning in the centre, and not, as moralists, on the outside.

"Christ in the Home" was discussed earnestly and intelligently by Rev. J. H. Riddell, of Winnipeg, Man. 1. Christ may be in the home as a guest, and hence exerting no dominating influence. 2. Christ may be in the home as a legal member, and only there to be served or to serve. 3. Christ may be in the home as a memory or sentiment, but He does not control or permeate the home life. Christ should be in the home as an object of reverence and of love, as the final end and aim of the home's hopes and aspirations, as one determining the character and quality of the home. Christ must be in the pleasures of the home also, and all pleasures which do not have reference to Christ should be avoided.

Fraternizing greetings were sent from the District of Columbia Christian Endeavor Union, to which appropriate response was made. An era of good feeling has evidently set in, as witness the cordial greeting sent from the Christian Endeavor Convention at San Francisco.

F. D. Fuller, Esq., of Topeka, Kan., spoke of "The Epworth League in Politics," and made his first strike in scoring indirectly, though pungently, ex-Senator Ingalls for his treachery to Christian influence in politics. The Epworth League will take an interest in politics, and Christian citizenship demands such interest. He claimed that Toronto lost her Sunday quiet by the negligence of the Christian voters of the city. This remark brought out applause.

At the Metropolitan I heard Rev. M. C. B. Mason, D. D., secretary of the Freedmen's Aid Society, in a most masterly speech on the "Christ Life in the Individual." It was thoughtful, logical, touching, and impassioned, and won round after round of applause.

"The World for Christ."

The Friday evening meeting at Massey Hall was one of the most thrilling and impressive possible. Long before the hour of service the vast auditorium was crowded and packed, and an almost equal crowd thronged the approaches. In the building itself the opening song-service was simply indescribable. Every person seemed vital with harmony, and all sang with a mighty earnestness and spiritual power that made many break out into exclamations of joy and gladness.

The first speaker was Rev. A. Sutherland, D. D., missionary secretary of the Methodist Church of Canada. After a few pleasant and

appreciative sentences, he entered upon the discussion of the subject, "The World for Christ," and emphasized what he thought were the cardinal truths of the missionary work: 1. It has been in the councils of God from eternity to set up His kingdom on the earth, and that purpose will carry. The discussion of this proposition was clear and cogent, historical and descriptive. 2. It is a part of the Divine plan that this kingdom will be self-propagating, that it will develop itself on the lines laid down by Jesus Christ. 3. Revelation, in its disposition of developments, holds that the Church of Christ possesses its powers and prerogatives solely for the preaching of the Gospel. 4. Disobedience to this will bring to the church dishonor and failure, and obedience will bring richness of spiritual life and power. The church can be tested as to its spiritual life by its missionary spirit. The great missionary movement of today is the outcome of the Wesleyan revival of the 18th century. 5. Jesus Christ requires an utter surrender of ourselves and our possessions to Him. We too frequently lose sight of this and halt in action though profuse in words. The kingdom of God will come only when the will of God is done on earth as in heaven. The duty of the hour is doing the work that is nearest. We think so much of foreign victories that we overlook the work to be done at home. The Doctor brought out cheers when he said: "I have no faith in the man that thinks he can preach in China when he has done no work in his own neighborhood." He deprecated the dreamy, visionary looking for the coming of the personal Christ when so much is to be done to prepare the world for Him. Finally, the Word of God will stand forever. Whatever can be shaken will be shaken, and let it be shaken, but the Word of God will remain. Our duty is not to defend the truth, but to proclaim it. Goldwin Smith has said the Old Testament is the millstone of the church. The Doctor said he was half inclined to accept the definition, for if that be true, the New Testament is another, and they together form the upper and nether millstones between which all theories not in harmony with God's Word will be ground to powder. The address was most powerful and impressive.

By request of the convention, Prof. Excell and friend sang most beautifully and powerfully "His Love can Never Fail."

Rev. W. P. Thirkield, D. D., began by saying that, give an astronomer three points in the movements of a star, and he will mark out its orbit. We are to consider three points in the missionary work. This world belongs to Christ. 1. Our hope for the world rests on the redeeming work of Christ, not as a makeshift, but in the original purpose of God. 2. The command of Christ to His followers, to go out and disciple all nations, is a prophecy of the world for Christ. In this command we discern the dignity and glory of man. The spirit of Jesus is the spirit of missions. The Christ for any creature is the Gospel for every creature.

Church Relations.

On Saturday morning the session of the Canadian Methodists in Cooke's Church was full of enthusiasm and hope. Rev. G. W. Kerby, of Hamilton, spoke on the "Forward Evangelistic Movement," warning against the dangers of intellectualism, skepticism and professionalism.

(Continued on Page 12.)

An Ambitious Girl.

From the New Era, Greensburg, Ind.

This paper recently received information that the ten-year-old daughter of Mr. M. Rybolt, of Hartsville, Ind., had been cured of a severe illness. The case seemed more than an ordinary one, and consequently a special representative was sent to investigate.

The Rybolts are well-to-do farmers living about two miles southwest of Hartsville. When the reporter called Mr. and Mrs. Rybolt and their daughter in question, Louise, were at home, also the other three children. Louise is the oldest. She had been going to school for four years, and was formerly in very good health, but for the past year or more she had been ill.

A year ago the present winter it was noticed that she was breaking down in health. For a time the cause could not be ascertained, but it was finally decided that it was from over-study. It has always been the ambition of Louise to educate herself as soon as possible, for she was anxious to graduate from the common branches early, and to enter a college of music, which her parents promised she could do as soon as she should finish the common branches.

How many children by diligent study to achieve their ambitions are injuring their health. It was so in this case. The child studied hard all day and often far into the night, and had won the respect and admiration of her teacher and of all the school by her aptness, and rapid learning.

For some time Louise experienced an indisposition which she would not make known to her parents, for fear they would have her removed from school. Her headache soon became unendurable, and was noticed by her teacher. She had by this time grown pale and weak.

One day she became suddenly sick at school,

and was taken home.

For several weeks she suffered from a fever, and the physicians could not rally her. A neighbor urged them to try Dr. Williams' Pink Pills for Pale People, which they finally did with splendid results. Louise began getting better at once, and by the time she had consumed ten boxes of the pills she was cured.

"What you have written is true," said Mrs. Rybolt. "I don't think Louise would have recovered had it not been for Dr. Williams' Pink Pills for Pale People. She is in perfect health today, and able to re-enter school."

"We are using these pills in our family when we need medicine, and find that they do more good than doctors' medicines, and they are not nearly so expensive. I would be glad to recommend them to any one who is sick, and can especially recommend them in any case similar to Louise's."

Dr. Williams' Pink Pills for Pale People are an unfailing remedy for all diseases arising from a poor and watery condition of the blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, lack of ambition, anemia, chlorosis or green sickness, palpitation of the heart, shortness of breath on slight exertion, coldness of hands or feet, swelling of the feet and limbs, pain in the back, nervous headache, dizziness, loss of memory, feebleness of will, ringing in the ears, early decay, all forms of female weakness, leucorrhoea, tardy or irregular periods, suppression of menses, hysteria, paralysis, locomotor ataxia, rheumatism, sciatica, all diseases resulting from vitiated humors in the blood, causing scrofula, swollen glands, fever, scrofula, rickets, hip-joint disease, hunchback, acquired deformities, decayed bones, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also for invigorating the blood and system when broken down by overwork, worry, recovery from acute diseases, such as typhoid, etc.

They act directly on the blood, supplying to the blood its life-giving qualities by assisting it to absorb oxygen, that great supporter of all organic life. Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Purgatorial Pills.

The druggist would hardly smile if you asked for "purgatorial pills." There are many of them. But he would probably recommend a pill that did not gripe; a sugar-coated pill, gentle in action, and sure in effect. What are they called?

..Ayer's Cathartic Pills..

The Family.

PASSING.

Lillian Grey.

The year has reached its altitude,
And filled the promise of its birth,
And far and wide from hill to sea
Spread beauty o'er the happy earth.

There is no more that can be given
Of foliage, bloom, or length of days,
Of glad bird song, or rippling stream,
Or quiet charm to woodland ways.

The year has reached its perfect noon;
But there it will not, may not, stay,
For time moves on relentlessly,
And brings decline to every day.

And soon the waning-time begins;
The grass is shorn, the blossoms die;
The harvest 'neath the reaper falls,
And swift the Summer passes by.

We cannot stay her dancing feet,
And we can only haste and take
The treasures that her bounty strews
All lavishly along her wake;

And follow her with grateful hearts,
By mountain, meadow, lake and sea,
For all these precious fleeting days
Will soon be but a memory.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful.

We often fall, by searching far and wide
For what lies close at hand. To serve our turn
We ask fair wind and favorable tide,
From the dead Danish sculptor let us learn
To make Occasion, not to be denied:
Against the sheer, precipitous mountain-side
Thorvaldson carved his Lion at Lucerne.

— T. B. Aldrich.

Temptations are a file which rub off the
rust of self-confidence. — Fenelon.

When God sends darkness, let it be dark.
'Tis so vain to think we can light it up with
candles, or make it anything but dark. It
may be because of the darkness we shall
see some new beauty in the stars. — The
Story of William and Lucy Smith.

"Our citizenship is in heaven." Any
Christian who can realize the meaning of
that text will be a Christian wholly separated
from the world. He will pay taxes
where his treasure is. Nine-tenths of the
Christians are paying taxes down here in
the world. — A. J. Gordon, D. D.

Quaintly has it been said that the Christian
has first to make a good profession and
then he has to make his profession good.
Ten men read a Christian's life for every
man who reads the Christian's Bible. A
Christian should be a living witness for
God; he should be an incarnation of God's
thought, of purity of heart, nobility of life,
and Christliness of character. — R. S. MacArthur, D. D.

If one loses a thing that is good — whether
it be his home, or his place for a certain
work, or one thing or another that has
made up the locale or the scenery of his ac-
customed life — let him not confront the
changed prospect with regret or dismay.
"If your hands are left empty," said Emerson,
"it is only that they may seek and
hold better gifts." — Lillian Whiting.

Faith is always on the lookout. It does
not always see, but it keeps its eyes open.
Yet faith is often painted blindfolded. "I
don't understand anything about Providence
or the Bible," said a young man, recently.
"I don't try to understand; I prefer
to walk by simple faith." But simple
faith does not court darkness, nor is it an
evidence of great faith when one who has
just placed his hand in God's hand closes
his eyes. Following God blindfolded is not
the courage of faith, but the recklessness of
credulity. A man of faith finds strength to
go through hard places, not by shutting his
eyes, but by keeping them open; not by re-
maining ignorant of God's ways, but by
watching Him in all His ways. — S. S. Times.

God sometimes shuts the door, and shuts us in,
That He may speak, perchance through grief
or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door, and keeps us
still,
That to our feverish haste, our deep unrest,
Beneath His gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut
in,
If 'tis His hand, shall we not wait and see?
If worry lies without, and toil, and sin,
God's word may wait within for you and me.

— Interior.

I remember once when I felt the need of
a great stock of patience to meet an emergency
that was coming upon me, and
thought I would be obliged to pray for a
long time in order to lay up enough. I
think I expected to have something after
the nature of a package of patience, done
up and labeled "Patience," and deposited

in my heart. It was one night, and I was
preparing myself to pray all night long in
order to lay in a good supply, when sud-
denly this verse flashed into my mind:
"Who of God is made unto us wisdom and
righteousness, and sanctification, and redem-
ption." "Yes," I added with a sudden
illumination, "and patience too!" I do
not need to lay up a stock of patience; all
the patience I need is stored up for me in
Christ, and I have only to draw my sup-
plies momentarily from Him." I rose from
my knees at once, and thanked the Lord
beforehand for the unlimited supply of pa-
tience that I saw was mine in Christ. And
I need not say that I found grace (in the
form of patience) to help in every time of
need. — Hannah Whitall Smith.

A poor old widow, living in the Scottish
Highlands, was called upon one day by a
gentleman who had heard that she was in
need. The old lady complained of her con-
dition, and remarked that her son was in
Australia, and doing well. "But does he
do nothing to help you?" inquired the
visitor. "No, nothing," was the reply.
"He writes me regularly once a month, but
only sends me a little picture with his let-
ter." The gentleman asked to see one of
the pictures that she had received, and
found each of them to be a draft for £10.
That is the condition of many of God's
children. He has given us many "exceed-
ing great and precious promises," which
we either are ignorant of or fail to appro-
priate. Many of them seem to be pretty
pictures of an ideal peace and rest, but are
not appropriated as practical helps in daily
life. And not one of these promises is
more neglected than the assurance of sal-
vation. An open Bible places them within
reach of all, and we may appropriate the
blessing which such a knowledge brings. —
D. L. Moody.

And what is it to sleep awhile, if I am
Christ's? To die, if I am like Christ in
dying? and be buried, if I am like Christ in
being buried? I trust I shall be like Him
when He comes forth in His glory. I shall
be like Him, for the apostle says: "We
shall be like Him, for we shall see Him as
He is;" "we shall be changed from glory
into glory." . . . We shall sit beside Him,
for He hath made room for us. Then if
we can calmly look at Death and face Him
because his strength hath been overcome,
it reconciles us to parting a little while
with friends. A father and a mother may be
taken from us, but we shall see them again.
The little ones that drop from our
arms — we can almost see them this morn-
ing; some of us can almost feel them in
our arms, can see the glance of the beauti-
ful eye, and hear the sound of the little
prattling lip; they seem to be with us
now. We followed them to the grave, and
we left them there, where the winter's
storm has been howling about them.
Sometimes loneliness like that of the storm
has swept over our hearts and sunk us al-
most in despair; but through Christ's resur-
rection we see our children safe in the
Saviour's arms. . . . He died once; He dies
no more; He sits on the throne of ever-
lasting dominion; His kingdom is an eter-
nal kingdom; and as He died once and has
risen to die no more, so when we have died
once and gone to the grave, and we come
up safely on the other side, thank God!
death is passed forever; we shall then put
our feet on the neck of the King of Ter-
rors, and shall be able to say: —

"O grave, where is thy victory?
O death, where is thy sting?"

— Bishop Simpson.

MINISTERIAL DILETTANTEISM.

II.

Mrs. Charlotte F. Wilder.

"YOU know I love ministers and their
wives," resumed Mrs. Payne, as
she rested her elbow on her table and her
cheek in the palm of her hand. "My two
sons are preachers; my daughter is a
preacher's wife. My husband was a
preacher, and for thirty years I was a
preacher's wife. All my life I have
known preachers, and I do believe this —
nine times out of ten the church is like its
preacher. If he is all down at the heel, his
church will be. If he likes a neat, trim
church and a cheerful place for his prayer-
meetings, his church will like it. If he is
intelligent, he'll get his people to take the
church papers and they'll grow intellectu-
ally. Just think of it! Only about one in
twenty-five among church members read a
church paper. The ministers are to blame.
You needn't shake your head — I know
they are. If the minister never has a new
idea to advance in prayer-meeting, never
asks his people to think in a new line or on
a new topic, he will never have more than
one-twentieth or one-fiftieth of his mem-
bers present at the meeting. If he has no
particular interest in missions, there will
be no women in his church who want a
Woman's Foreign Missionary Society; and
what money is given to the Parent Board is
given under pressure of some kind."

"Ought to send out tracts giving infor-
mation," I said, smilingly.

"I wish tract distribution had not gone
out of date," replied Mrs. Payne, seriously.
"There can be no enthusiasm on a subject

on which one knows nothing. Take, for
instance, our love and enthusiasm for our
own church. Instead of our being taught
to love our own, the denominational lines
are made as nearly invisible as possible. It
makes my heart ache to hear a young
Christian speak slightly of his own
church or people. But who is teaching us
to love our own, or to know why our own
is best for us? Our Timothys were not
trained from childhood in the faith of our
church, and they fail to create an atmo-
sphere of faith in which to train others. The
size of the base determines how high the
pinnacle can rise. Divine breadth is the
foundation of a minister's height."

"If the base is of Scriptural knowledge
and of divine power, of what material
would be the height?" I asked, as my
friend leaned back in her chair and raised
her eyes to a picture of Phillips Brooks
which stood on a shelf of her book-case.

She paused a few minutes before she
replied. She opened the Bible to that
lesson in Timothy which I had read, then
said, as she quoted from the Book: "May
be perfect; 'may be perfect.' Development
on all sides makes the pyramid
symmetrical. And Paul urges the study of
this Word of God so as to stir into a flame
the gift of God which is in the preacher.
You see, naturally, they have the spirit of
fear and cowardice and shrinking from
duty — like the ministers who do not dare
speak out against the popular amusements
indulged in by wealthy members of their
churches; who are afraid to preach temper-
ance; who will not go among the low and
degraded. God gives a spirit of power to
do His work and to resist temptation to
shrink. Oh! we are all so lazy, so willing
to neglect duty!"

Here Mrs. Payne glanced again at the
Bible as she said: "No matter, Timothy, if
you have always known the Scriptures, go
on studying. 'Studying' — not reading.
Study, and you will be wise to see your
needs. Study, and you will be shown what
you can be. Study, and you will have a
hunger for knowledge. Study, and you
will have a longing for the salvation of
other souls."

"But not all ministers can study, as you
desire, for they cannot read the Bible in
the original tongue," I said, as my friend
took up her Bible to more clearly see the
verse she had been looking at.

"Alas! that's too true. But there are
concordances and commentaries. Some-
times bricks are made without straw.
Eisenstein enraptured multitudes with a
jewel, Rosa Bonheur brought all the world
to a love of a dumb animal, and
Landseer raised the enthusiasm of art-
lovers to a high pitch with swine. A poor
man's hut was kept warm with driftwood,
his son studied by its light, and afterwards
moved the world by his power. If a man
has a call to his work, his purpose to
accomplish is in exact proportion to his
ability. He must lie low in the Lord's
power," and again she raised her eyes to
the picture of Phillips Brooks.

"The minister of Christ must not court
praise; he must constantly listen to God's
voice," she continued, as she looked at the
pure, noble face on the book-case. "He
must be no Demas, loving 'this present
world.' It must be 'this one thing I do.'
He must be a good man all through and
through. There must be the right charac-
acter back of all he does. Goodness and
intellectual strength are demanded from
every church of its minister. It has the
right to demand it if it does not pay a sal-
ary of over fifty dollars a year. The world
is full of judgment days, and some one is
constantly on the judgment seat to weigh
and estimate. Devils respect unselfish
devotion, earnest soul-loving, and a burning
desire to save the world."

Here my friend paused. "It is a pity the
world does not know that the real work of
a man's life is performed in his unseen
moments," she added, looking at me ques-
tioningly.

"True," I remarked. "True," I repeat-
ed, as I thought of the unseen lives of peo-
ple I knew: The minister I knew, whom
my child saw kick her cat; the minister my
boys saw smoking a cigar in a lawyer's
office and laughing at vulgar stories; the
minister we found early one morning in an
accommodation-train reading his Greek
Testament; the minister we knew who was
always courteous to his wife and "kindly
spoken" to his children, and whose colored
washerwoman said she should like to meet
him in heaven. True — the unseen mo-
ments make the character.

"Christ said to the minister and his wife,
'Let your light shine.'"

"Said it to us, too," I interrupted.

"But I am talking about ministers and

their wives. Of course I think we all
should have the highest ideal possible; but
the minister and his wife must have. They
must be like that illuminated clock on the
tower up on Massachusetts Street. No
matter how dark the night around, any one
can ask, 'What of the night?' look at the
clock, and see the answer. The light does
not come from the street below — it is in
the clock. Here is where the minister's
wife is a help or a hindrance. It is not the
walls we surmount, the hills we climb,
which overcome; it's the innumerable
stumbling blocks in the every-day path
which hinder and defeat. Suppose you, as
a lawyer's wife, served your husband as
some ministers' wives serve their hus-
bands, what sort of a brief could he write?
What sort of a defence could he make for a
client? If, when his table was spread with
books and manuscripts, his mind chasing a
thought and still holding on to the link he
had just made, just seeing in the dim dis-
tance the very clincher he wanted — if
when he had spent hours on his work, you
should then open the door and say, 'O
John, here are the children! I've got call-
ers.'"

"If John did just right, he'd walk those
children out as suddenly as I walked them
in," I replied, quickly. "But even then he
has been interrupted and his inspiration
gone," I added.

"Exactly," replied Mrs. Payne. "Oh,
beloved Jane Welsh Carlyle! Model of
wives! Six years of quiet on that moor-
land farm, that Thomas might send out to
the world that strong 'Sartor Resartus!' I
wish I could say to every young wife,
'You little dream how your husband's
future lies in your hand;' and especially is
this true of the minister's wife."

"But the minister's wife!" — I began.
"Yes, I know what you would say,"
interrupted my friend. "I know they have
a hard time. So do the lawyers' wives, the
physicians', the farmers', the mechanics';
but none can so readily make or mar the
intellectual and the spiritual life, or can so
quickly ruin the influence of the worker,
as the wife of a preacher of the Gospel of
Christ."

Manhattan, Kansas.

A PLEASURE BOOK.

SHE is an old woman, but her face is serene
and peaceful, though trouble has not
passed her by. She seems utterly above the
little worries and vexations which torment the
average woman and leaves the lines of care for
every one to read. The Fretful Woman asked
her one day for the secret of her happiness, and
the beautiful old face shone as with a newly
risen joy.

"My dear," she said, "I keep a Pleasure
Book."

"A what?"

"A Pleasure Book. Long ago I learned that
there was no day so dark and gloomy that it did
not contain some ray of pleasure, and I have
made it the business of my life to write down
the little things which mean so much to a
woman. I have a book for every year since I
left school, and a place for every day. It is but
a little thing: the new gown, the chat with a
friend, the thoughtfulness of the husband, a
flower, a book, a walk in the field, a letter, a
concert or a drive; but it all goes into my Plea-
sure Book, and when I am inclined to fret I have
only to read a few pages to see what a happy,
blessed woman I am. You may see my treasures
if you will."

Slowly the peevish, discontented woman
turned over the pages of the book her friend
brought her, reading a little here and there.
One day's entries ran thus: "Had a pleasant
letter from mother. Saw a beautiful lily in a
window. Found the pin I thought I had lost.
Saw such a bright, happy girl on the street.
Husband brought some roses in the evening."

Sits of verse and lines from her daily reading
have gone into the Pleasure Book of this world-
wise woman, until its pages are a storehouse of
truth and beauty.

"Have you found a pleasure for every day?"
the Fretful Woman asked.

"For every day," the low voice answered; "I
had to make my theory come true, you know."

The Fretful Woman remembered that on
one Christmas day the only son of her friend
had been brought home dying. Half afraid, she
turned to the page for December 25th. At the
top was written: "He died with his hand in
mine, and my name upon his lips," and below
the lines from Lowell: —

"Loose watcher on the mountain height,
It is right precious to behold
The first long surf of climbing light
Flood all the thirsty east with gold;

"Yet God seems not thine aerie sight
More worthy than our twilight dim,
For meek obedience, too, is light,
And following that is finding Him."

She closed the book lingeringly. "Was that
a pleasure?" she asked, softly; and the other
answered:

"Not pleasure, perhaps, but it was balm." —
Woman's Home Companion.

INTERFUSED.

"Seek your life's nourishment in your life's work."
— Phillips Brooks.

We cannot lie every morning and repent the lie at night;
We cannot blacken our souls all day and each day wash them white;
Though the pardoning blood avails to cleanse the mortal stain,
For the sin that goes on sinning that blood was shed in vain.

We must buy and sell in the market; we must earn our daily bread;
But just in the doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate;
But by mixing the prayer with the labor that the soul is taught to grow.

For if sweeping a room by God's law is a service
He deigns to bless,
And mending a kettle worthily is working for Him no less
Than steering steady the ship of the state, or
wielding the sword in war,
Or lifting the soul of man by songs to the heights where the angels are, —

Then none may deem it wasted time, who stands in a humble spot
And digs and waters a little space which the hurrying world needs not;
For the Lord of the harvest equally sends His blessed sun and rain
On the large work and the little work, and none of it is in vain.

— SUSAN COOLIDGE, in *Golden Rule*.

THE INSIDE AND THE OUTSIDE VIEW.

THERE is something pathetic in the sweetness which other people's blessings possess for most of us. A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and the measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over the half dozen in your home?"

"Is it possible that you can think so?" exclaimed the tired mother, incredulously. "I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them."

One woman lived in a stately mansion beside the sea. Her lawn sloped down to the tide. A wide garden stretched behind. She had a carriage and a coachman to drive her wherever she chose to go. Her dearest friend lived in cramped quarters in the city. She was not rich, but she had a circle of charming friends and many opportunities for social and intellectual development.

"How I envy you your life!" wrote the city woman to her friend. "If I could only sit down after breakfast to an uninterrupted morning such as you describe! We have two dinners and three receptions on hand for this week, and two luncheons and ever so many other things next week. With my board meetings, my course of weekly lectures on art, my housekeeping, the four children, my reading and all, I am nearly distracted. You can run into the city and enjoy these things when you choose, and then you can flee away to your beautiful, quiet home and escape them all. How I envy you!"

But her friend pined in her loneliness, and said, bitterly: "I have quite as much social talent as she, yet here I am shut away from it all. How much more she has of this world's pleasures than I!"

One woman was a gifted singer. Her friend was a writer.

"If I could only write books and see my stories and poems in the magazines as you do!" sighed the singer.

"If I could only charm everybody with my voice as you do, and had only to open my mouth to earn \$101!" moaned the writer. It is the old story of "Does he paint? He fain would write a poem. Does he write? He fain would paint a picture."

"How many invitations you have!" exclaimed one friend to another.

"I was just thinking how many you have!" returned the other. "Here you are asked to meet a distinguished man tomorrow. I am not, and I seldom enjoy such an opportunity."

"Oh, that happens only because my husband is a musician and knows his manager," explained the first speaker. "All my invitations are from causes like that — we have no especial circle as you have. My invitations are from old friends who knew us when we were young, or our church people or something like that."

"So are everybody's," said the friend. "Yours look rather common and insignificant to you, I see, and mine look the same to me. We enjoy them, but we wonder that anybody should think us lucky to have them. Now it seems to me that you have great advantages over me in that way."

"Oh, it seems to me that you have far more brilliant social chances than I!" protested the other, and so it went on.

Carlyle says somewhere that each age seems to itself most unheroic, and Mr. Howells remarks

that "no success looks very fine from the inside." The public usually sees only the successes and the fortunate hits. The defeats, the mortifications and the "true inwardness" of it all are left for the individual himself; but your genuine philosopher, especially if he have the honey of a still higher spirit with which to sweeten his aphorisms, makes allowances both ways. — KATE UPSON CLARK, in *Congregationalist*.

HIS LEADING.

"I DON'T see my way clear at all."

Margaret said it to her aunt as the summer vacation was drawing to a close. She was an orphan and had spent it with her, drinking in to the full the Lord's free gifts of blessed country sights and sounds.

"What is the trouble, dear?" her aunt asked.

"I had fully depended on getting a situation that will help me to keep on working my way through the high school. With it and some work in the school I am sure I could get along finely."

Aunt Hester laid a caressing hand on the young girl's head. All her loving sympathy went out to her in her hard struggle to win an education.

"I wish I could help you, my dearie," she said, with a sigh.

"Help me!" Margaret warmly returned the caress. "Think how you help me in giving me my home through the summer. Why, I know girls who have to look out for themselves all through vacation as well as the rest of the year."

"And what you hoped for seems likely to fall on you?"

"Yes, I expected to work out of hours for my board. If I don't find something else it will throw me back for the year. Auntie," with energetic impatience, "don't you think it rather hard that people's lives should be laid out so differently?"

As Aunt Hester sat still with a thoughtful look on her quiet face, Margaret went on: —

"There are girls, plenty of them, who never have to think how they are to be supported. They go to school as a matter of course — because it is expected of them. Some of them study hard and do well, but there are numbers of others who just slip through as best they can, with no credit to themselves or any one else. Now, I am aching, craving, for an education, and everything seems against me. It doesn't seem fair."

"You believe in the Lord's ordering for you, Margie?"

"Yes," Margaret hesitated. "I suppose I do. That is what I have always been taught."

"You believe that He is watching over your life? That all along the way He will hold you by the hand and guide you in the right?"

"Aunt Hester," Margaret began again after a pause, "I believe the trouble with me is that I don't like His orderings."

Her aunt smiled.

"I think, Margaret, that you have hit upon the real point which troubles nine-tenths of those who call themselves His people. We pray for His guidance, but the path in which He guides us does not suit our tastes. We want something else. We want it broader or brighter or smoother."

"What are we going to do about it?" said Margaret, gently.

"O, my dearie, I have asked that of myself through despair and rebellion against the roughness of the path. And there seems to me only one thing to do. Do we believe that He loves us — loves us far more than any earthly parent can love?"

"Yes."

"Do we believe that He is omniscient and omnipotent?"

"Of course."

"We love our dear ones. We would do for them if it were permitted us. How gladly I would smooth your way, dear! But now, Margaret, if we have a Guide who loves us beyond all other love, who out of His all-wisdom and all-power is doing His great best for us, if we truly believe all this, how can we complain?"

"Oh! Oh! If we could take it home to our very hearts, our lives would be one song." — SYDNEY DAYNE, in *N. Y. Observer*.

About Women.

— Miss Louise Imogen Guiney has resigned her position as postmaster at Anburndale, and will henceforth devote all her time to literature, in which line of work she has already achieved a distinguished success. Miss Guiney has held the office at Anburndale for three and a half years.

— Miss Ellen Hayes, for the past nine years professor of mathematics in Wellesley College, has just been made professor of applied mathematics in the same college. The courses of study conducted by Miss Hayes include mechanics, thermodynamics, geodynamics, and mathematical astronomy.

— Among recent Government appointments at Washington, two young women were selected as translators by the executive committee of the Bureau of American Republics. The French translator, Miss Marie McNaughton, who passed the French examination with eighteen competitors, is from Michigan, and is an accomplished linguist. With Miss Mary Kirk, the young lady who was appointed as translator in

Portuguese, she will draw the highest salary given to a woman by the Government. Three Frenchmen were among Miss McNaughton's competitors. Miss Mary Kirk had no competitors. She has been connected with the bureau before, and was assistant secretary for a time to the Brazilian minister, M. de Mendonca.

— Mrs. Millicent Garrett Fawcett has written a life of Queen Victoria which gives especial prominence to the Queen's abilities as a stateswoman. Mrs. Fawcett shows that in England the sovereign is far from being a mere figurehead, as some imagine, and she relates many instances in which Victoria has exerted herself actively in British politics, reconciling warring factions, warding off threatened crises, and showing in the main much tact and judgment, as well as a thorough knowledge of public affairs.

— Miss R. Druff has just carried off the highest prize that the Royal Academy of Music in England can offer to a student. The Lest Scholarship is open to both men and women. It entitles its fortunate possessor to free tuition at the Academy for three years, and afterwards to a substantial sum in aid of a further two years' study at a foreign conservatory. It is awarded after a competitive examination to the person who shows the greatest merit in composition or pianoforte playing.

WAITING.

Here I sit, alone, alone,
Ever list'ning for mine own,
For his step, his laugh, his tone
Like a flute note softly blown.

Will he never, nevermore
Come in smiling at the door,
With the rapt look that he wore
When his task of love was o'er?

Will he never stoop and say,
"Mother, I am tired today,"
Like a child from too much play;
"Kiss me in the dear old way?"

Nay! I cannot think it so,
He will come to me, I know,
Smiling sweet and speaking low —
He will come, or I will go.

Father! only let us greet,
Here, or where'er his feet
Go upon love's errands sweet.
Send him — take me — as seems meet.

— JAMES BUCKHAM, in *Harper's Bazar*.

Boys and Girls.

ALWAYS A PLACE FOR THAT KIND OF A BOY.

Annie A. Preston.

"O H, say, Mr. Bradford, are you in a hurry?" panted bright, rosy-cheeked George Ellis, running up to the sleigh from which that gentleman was alighting.

"In too much of a hurry to stand long in this snowy air. Come into the store if you wish to speak to me."

"Thank you, sir," and picking up a basket the driver had set upon the curb, he opened the door of the large general store and held it for the proprietor to pass through.

"Thank you," said the gentleman. "Now what is it?"

"My mother slipped and broke her ankle."

"Yes, yes, I heard of it. Very sorry! Hope she is doing well."

"It takes time, of course, sir, and it is so hard for her to lie on the sofa all day, I came to ask if you would allow her to use that wheel-chair in the back store for a few weeks, and let me work for you to pay for it."

"Did she send you to ask this?"

"Oh, no, sir, I thought of it myself."

"What could you do? I never have had a boy about the place."

"I know it, sir, but I can see things that might be done. The plants there in the front window will lose their leaves if they are not watered pretty soon."

The gentleman stepped to the window and glanced at the plants before he replied: "How did you happen to notice them?"

"Mother has taught me to care for hers. These are fine ones. Every time I pass the window I wish I could arrange them so that they would show better."

"I dare say they have been neglected. I bought them to make up an assortment. Fix up the window to suit yourself. I will send up the chair the first time the delivery wagon goes that way."

"Oh, thank you, sir!" and the lad's mittens and coat were off and he was at the other side of the large store after water before Mr. Bradford had even turned toward his desk.

George found real delight, as a genuine plant-lover does, in seeing the thirsty

green things drink up the needed refreshment and noting how quickly they responded by an added appearance of freshness and luxuriance.

He then polished the plate-glass window, spread down green straw carriage mats to resemble grass, grouped the plants tastefully upon them, and then pushed a green-covered lounge around so that it had the effect of a mound of moss, and disposed a large landscape upon an easel as a background.

Being near the entrance, he politely opened the door for every lady who came up the steps, and when Mrs. Nevins drove up with a portfolio of pictures to be framed, stepped out and brought them in for her.

Mr. Bradford from his desk could not help noticing this spontaneous anticipatory service, and was interested when the lady said, —

"I am so glad you have George Ellis here. I am afraid he and his mother are having a hard time to get along. He is in my Sunday-school class, and the brightest, most obliging lad I know. Did he arrange that window? I might have known it. It is a perfect picture, or, what is better, a bit of summer. No wonder that every passer-by stops to take a look at such a delightful contrast to the world outside."

Mr. Bradford, whose store was known as the "Old Curiosity Shop," or "The Museum," had never felt so complacent over his surroundings in his life, and was now most pleasantly surprised by an acquaintance coming in to ask the price of the landscape in the window, and by his purchasing it at once, saying, —

"My shut-in sister has been asking for a picture of green fields, but I didn't suppose I could find one in town."

"That picture has stood near that window all winter."

"Well, I never looked in your window, and if I had I could have seen nothing for the dust; but your show this cold morning would attract any one. What's up?" and the man went off laughing.

"Where is George? He must find another picture to replace that one," said Mr. Bradford.

"And what then, sir?" asked the boy, respectfully.

"Anything that suggests itself to you."

"Oh, thank you, sir! There are so many nice things here, your store should be the prettiest in the village."

"And it is only a lumber-room; but I give you liberty to make whatever you can out of it."

At the end of a week the front of the store was so pleasantly and artistically arranged that every customer had some complimentary remark to make, and two drummers running in, one exclaimed: —

"I thought I was in the wrong store. I have been describing your 'Old Curiosity Shop' to my friend here, and telling him he could buy anything from a hummingbird's nest to a second-hand pulpit, but —"

"But, although order is being brought out of chaos, I have the same variety;" and he told the story of how it all happened, adding: "I have not the least particle of order about me, and I never yet employed a clerk who had interest enough in the business to do anything except what they were told, until this lad came in."

"That is just the kind of a boy we are looking for. There is always a place for that kind of a boy. You'll have to pay him well, or you won't keep him long. There's our train. I'll run in on my way back and have a talk with the fine little fellow."

"Fine little fellow indeed!" said Mr. Bradford to himself. "Think they can get him away from me, do they? I guess not!" and, calling to George, he said: "Here is the balance of what you have earned over and above paying for the rent of the chair; and tell your mother I am coming in this evening to see about your staying on with me for a year out of school hours. A lad with your head for business mustn't neglect school."

"My head for business is following mother's way — doing whatever is to be done and doing it well. You are very kind, Mr. Bradford," and the boy's feet kept pace with the wind as he flew up the street to tell his mother the good news — that he was sure now of steady work and she needn't worry any more, for he could take care of them both.

It is Bradford & Ellis now, and you wouldn't know the place; but there are always picturesque effects in the windows, and Mr. Bradford is never weary of telling how his young partner made himself a necessity in the business.

Willington, Conn.

Editorial.

LOVE DEVELOPED BY EXPRESSION.

IT is a good rule to let no day pass in which we do not do something distinctly in Jesus' name, for His sake, as His representative. There is a difference between doing a thing because it is right and doing the same thing out of love to the blessed Lord. The latter motive puts a sweetness into the action that transfigures it. Of priceless worth is the acquirement of this habit; and it is not to be gained easily or at once. Hence we say begin by resolving to do at least one thing a day in this manner. See how very much of love can be put forth in it and expressed by it. Thus will love grow; and thus the custom will be confirmed until gradually it shall become easy and cover the whole life.

THE DEGRADATION OF SLANG

SLANG has been defined as "a conversational irregularity of a more or less vulgar type;" but that definition does not take into account the mental and moral attitude indicated by the distortion and loose employment of words. Language is the mirror of character. In its final analysis a word is as really an action as the movement of hand or foot. If we could distinguish the quality of a word and trace it back to its true source, we should be able to determine thereby a man's condition even more certainly than by observing his ordinary conduct. "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Our words are self-indicators.

This fact invests slang with spiritual significance. Young people get into the habit of using slang phrases which they picked up in conversation or came across in novels. They throw them out freely and gaily in talking as if they were showering pearls on the listeners. Often they do it thoughtlessly, and mean no harm. It amuses their companions, and earns a cheap reputation for smartness. But it is purchased with a heavy penalty. Observation makes it evident that few things operate at once more subtly and powerfully in exhausting the soil in which Christian thought and manliness should grow. Slang inevitably degrades character inasmuch as vulgarization of language denotes vulgarization of soul.

Now that the vacation season is here, it is timely to call attention to the increasing prevalence of slang, and to urge custodians of the beautiful in thought and speech to do all that in their power lies to save society from the plague of vulgar words. Travel where you please, the hideous cackle of slang jars upon your ear. You meet it in railway-carriages, on breezy piers by the pure sea, and even in the quiet walk in the woods, where you seek communion with nature and with nature's God. The dog-collared, tight-coated, horsey youth lifts up his voice in recitation of the cant phrases he has learned from cheap sporting prints. The numerous advertisements of the tailor's art who call themselves men of fashion, whose mental calibre is revealed in the relish with which they suck the golden heads of their walking canes—or are the heads only gold-plated?—chatter about "chappies," "stunning beauties," and "social functions" until their weary fellow-travelers sigh eagerly for a silence that would be more golden than the heads of the canes or the chains of the watches displayed so prominently by their tormentors. Such people imagine themselves to be very smart, but in reality they are imbecile, useless, and contemptible beings. The talk they pride themselves on is a series of verbal monstrosities which are at once an insult to the tongue Shakespeare spoke and a nuisance to the sensible companions with whom the fortune of travel has brought them into contact. That legislator who could induce the State to pass a bill making persistent and offensive slang a breach of the law, would be a benefactor to his kind and would be reckoned a second Solon by all tourists with a respect for the decencies of speech.

We do not wonder that a writer in a prominent English magazine has come forward with gloomy forebodings about the future of the English language. He calls attention to the varieties of "pigeon" English which are taking root all round the globe, and the process of degradation which is going on in our midst. One may enter a respectable London restaurant any afternoon and hear such curious jargon pouring forth from the lips of well-dressed

men as "Beesliot day" (a beastly hot day), or "Ah, st'awb'izin k'eem" (ah, strawberries and cream), and so on through all the dreary gamut of the loose and distorted forms of speech affected by the gilded youth of our day. It is high time that the teachers of the public should sound an alarm through the press, the pulpit, and the platform. Slang acts and re-acts in its power to degrade. There is nothing clever or helpful about it. Its sole tendency is to belittle all thoughts that are great, to mock all earnestness, and to vulgarize all beauty. "Under this blight lofty aspirations perish, noble language also dies away, real wit is cankered and withered into a mere ghastly cackle of word-play, humor is regarded as a sign of the savage, and generous emotion, manly love, womanly tenderness, are reckoned as the folly of the people whom the smart young lady of the period would describe as 'Jugginses.'" So wrote James Ranciman in his "Joins in Our Social Armor." His invective may seem to be too severe, but careful reflection will show that it cannot be too severe in view of the far-reaching results of the degradation of slang which pollutes the popular speech of our generation.

"Modern Methodist Sermons."

ON our third page we publish the third in the promised series, Rev. Dr. Wallace MacMullen and Rev. Dr. W. A. Quayle having already spoken to our readers. The others of the series, which are: Rev. T. P. Frost, D. D., First Church, Baltimore; Rev. Matt. B. Hughes, Wesley Church, Minneapolis; Rev. C. M. Coburn, D. D., Trinity Church, Denver; Rev. G. S. Butters, First Church, Somerville; Rev. S. P. Cadman, Metropolitan Temple, New York, we hope to present more promptly. Dr. Rochester, who ranks among the foremost preachers of the church, will be read with deep and grateful interest. His sermons are the result of protracted reading and study. Although a man of unusual scholarly and literary attainments, yet he never "trusts to the inspiration of the hour," but makes special and thorough preparation, with pen in hand, for every sermon and address that he is to deliver. Much has been made of the fact that a Canadian minister declined the degree of D. D., conferred upon him by Syracuse University; but it comes to our knowledge incidentally that Dr. Rochester has recently declined the degree of D. D., conferred by one of the oldest and most reputable universities of the country, on the ground that he would not accept an honorary title, unearned, from any educational institution. He is spending the summer with his family at Cottage City.

Rev. Ellwood Haines Stokes, D. D.

THIS much-esteemed minister of the New Jersey Conference, and for more than a quarter of a century president of the Ocean Grove Camp-meeting Association, died at his home in Ocean Grove, July 18, of heart failure, with which he had been afflicted since July 1. Dr. Stokes has been the leading spirit at Ocean Grove Camp-meeting for about twenty-six years, and has conducted the affairs of that great seaside resort with great prudence and marked success. He was really the most popular camp-meeting and summer resort manager of his time; and it is no wonder, when the auditorium bell sounded the death-knell and announced the departure of their long-revered and much-loved leader, that every house at Ocean Grove was vacated, and the streets were thronged with sincere mourners. He had been as a father to them all, and well might they weep.

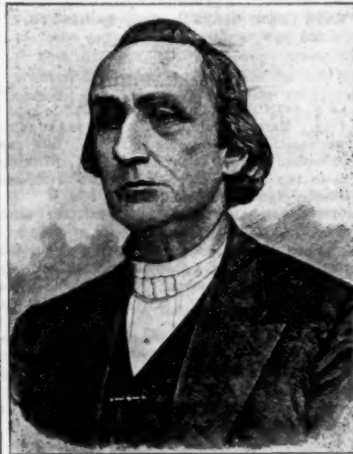
Dr. Stokes was born of Quaker parents, in Medford, N. J., but was early led to God under the ministry of Dr. Charles Pitman, of blessed memory, and joined the old Union M. E. Church, Philadelphia. He joined the New Jersey Conference in 1844, and served many of the leading churches with success. He was presiding elder for six years, and once elected to the General Conference. About 1889 he was elected president of Ocean Grove Camp-meeting Association, when it was a mere sand beach, and has seen that wonderful city by the sea come to its present proportions, for he has been re-elected to the office every year since. He was a man of much versatility of talents, an impressive preacher, a good poet, an excellent administrator, a warm friend, and an earnest Christian gentleman. He was an extensive traveler, having visited many parts of Europe, and traveled largely in this country. His letters from Europe have been published in book form. A number of his poems have also been adopted in the hymnals of the churches of various denominations. The beautiful hymn beginning with the lines,—

"Honor o'er me, Holy Spirit,
Bathe my trembling heart and brow!"

has been sung with great inspiration and comfort by a countless multitude. In the management of that greatest of camp-meetings, coupled with a popular summer resort, he has always sought to make it deeply spiritual, not religiously inclined merely, but to give the highest type of religion the right of way. If he has not always succeeded in his purpose, he has made a laudable effort to compass that end. Ocean Grove has cause to lament his death, for by it is

removed one whose place it will be difficult to fill.

New Jersey has, of late, lost two of her leading and popular camp-meeting conductors—



Rev. Ellwood Haines Stokes, D. D.

Rev. W. Walton, of Pitman Grove, and now Dr. Stokes, of Ocean Grove. How rapidly the leaders are passing away! Who are prepared to take their places?

The New President of East Maine Conference Seminary.

PROF. W. A. HUTCHISON, of Pennington Seminary, New Jersey, was, on Thursday of last week, elected president of East Maine Conference Seminary at Bucksport. He was born in Delaware, and is thirty-three years of age. He is a graduate of Dickinson College and has the degree of A. M. from his Alma Mater; he did one year post-graduate work at Chicago University, and part of a year at Harvard. During the last four years he has been a teacher at Pennington Seminary. For three years he has been assistant vice-president, which has given him much experience in matters of discipline. Before his engagement at Pennington he taught in the public schools. Dr. Hanson, the president of Pennington, a teacher of ripe experience who has been at Pennington about twenty years, says that Prof. Hutchison is the best all-around man he ever had in the Seminary. Dr. George E. Reed, president of Dickinson College, says he was one of the honor men of his class, and that he is the best teacher at Pennington, an admirable disciplinarian and of great integrity. He is also recommended by Dr. Charles H. Payne, Dr. M. W. Prince, President Wm. H. Harper of Chicago University, and many others. He has charge of the normal department of the Sunday-school and Chautauqua Assembly now in session at Ocean Grove, N. J. He has been doing much work, also, in connection with the educational department of the Epworth League. His wife, daughter of Rev. B. B. Loomis, Ph. D., of Troy (N. Y.) Conference, is a graduate of Mt. Holyoke College and Syracuse University, and has also done post-graduate work in English literature and music at Syracuse. Her educational advantages at home, combined with her extensive travel in Europe, have given her broad education and culture. Mrs. Hutchison has had experience as a teacher at Fort Edward Institute, Fort Edward, N. Y., and at Pennington Seminary. Prof. and Mrs. Hutchison are enthusiastic Epworth Leaguers, she being especially interested in the Junior work. They are now arranging to be at Bucksport by the first of August to look after the interests of the Seminary.

We predict for President and Mrs. Hutchison a popular and successful administration at Bucksport.

The trustees of the Seminary count themselves highly favored, also, that they have been able to secure the services of Miss Wilson as preceptress for another year. Her devotion to the school has been a constant source of encouragement. Very few institutions in all the land can compare with Bucksport in this respect. Mr. Ball remains in charge of the commercial department, and Miss Fernald will continue in charge of music. Two thoroughly up-to-date teachers have been engaged and will begin their work with the opening of the new year—Prof. A. S. Harriman, an honor man at Bowdoin, who was fitted for college at Bucksport and taught for a year there; and Miss Marian Stover, who graduated at Wellesley two years ago and has been teaching since her graduation.

By the recent death of Mrs. Merritt the Seminary is relieved of the payment of an annuity amounting to \$600 a year, and with the reduced expenses authorized by the recent meetings of the trustees will be able to pay running expenses without any difficulty.

The only sign of a cloud on Bucksport's horizon is a floating debt of about \$3,000. If this could be wiped out—and measures are already being suggested for this purpose—Bucksport would be able to rejoice without trembling,

Personals.

—Miss Adelaide S. Seaverns, of the editorial corps of this paper, has gone to Pemaquid Point, Me., for several weeks' rest.

—Rev. C. L. Goodell, of Hanson Place Church, Brooklyn, will preach at the First Church, Temple St., this city, next Sunday, morning and evening.

—It is announced that Rev. F. B. Meyer, of London, will make another visit to this country early in January next, and deliver addresses and preach in several cities.

—We are gratified to learn from the *Epworth Herald* that Bishop Merrill has been at his desk every day during the excessively warm spell, and that his health is excellent.

—Of the eighty-two inmates in the leper asylum at Chandag Heights, where Miss Reed is, sixty-four are professing Christians. This leaves eighteen still nominal heathens, of whom five are already candidates for baptism.

—Mrs. Achard, superintendent of German work of the Woman's Foreign Missionary Society, has been invited to become a member of the next general executive committee meeting, with the same privileges as other members.

—President C. J. Little of Garrett Biblical Institute has been at work for several years on an important discussion of "Christian Theism and Modern Speculative Thought," and expects to have the manuscript ready for the printer in a few weeks.

—Mrs. Katharine Lente Stevenson will have charge of the annual conference of the National W. C. T. U. at Chautauqua this summer. It will last five days, closing August 4 with an all-day meeting, in which a number of noted speakers will participate.

—Rev. Dr. James E. Bills, for fourteen years a presiding elder of our church, and pastor at times of churches in Medina, Warsaw, Attica, Buffalo, Batavia, and elsewhere, died suddenly in Rochester, N. Y., July 17, from apoplexy. He was 65 years of age.

—The marriage of William S. Iliff, of Denver (the donor of the Iliff School of Theology building, and a generous helper of other noble enterprises), and Miss Alberta Bloom, of Trinidad, took place, July 7, Bishop Warren and Chancellor McDowell officiating.

—Rev. Dr. Lyman Abbott, of Plymouth Church, Brooklyn, accompanied by his son Lawrence, sailed for Bremen last week on the steamer "Friedrich der Grosse." Dr. Abbott and his son will remain in Germany for a short time, and will then proceed to Norway, where most of their vacation will be spent.

—Rev. Dr. E. E. Hoss, editor of the *Christian Advocate* of Nashville, is in great sorrow, occasioned by the untimely death of his brother, Mr. John I. Hoss, which occurred on June 25 at Conway, Ark. "From reliable information which has reached us," says the *Christian Advocate*, "it seems to have been a brutal murder—an assassination under circumstances peculiarly cruel."

—Rev. John Peate, a retired minister of our church, sent last week to the American University in Washington a large reflecting telescope lens. Mr. Peate has worked two years on the lens, and all he received for his work was his expenses. The glass is one of the most perfect ever made. The dimensions of the glass, as it now rests in its complete state upon the revolving polished table are, diameter, 62 inches; thickness, 5 1/4 inches.

—Rev. A. J. Bowen, who has been appointed one of our missionaries to China, is fortunate enough to have an income of his own amounting to about \$300 a year. Out of this he proposes to pay his outgoing expenses, and credit the Society on salary account with whatever may remain in hand; furthermore, he has planned to pay his entire income to the Society for the next four years in case he is under appointment for that time. The Board at New York has recognized by resolution their appreciation of his generous action.

—It is related of Rev. A. C. Peck, of Denver, Col., formerly of our church, but lately connected with Dr. Simpson, of faith-healing fame, that during the past few days he has been preaching to the fifty Mennonite brethren camping in Heckle's grove near Spring City, Chester County, Pa. Among these Mennonites was a wealthy member from Norristown who offered Dr. Peck \$300 if he would have his mustache shaved off, the money to be given to the foreign mission cause. The offer was accepted, and Dr. Peck made his appearance at the next service with a clean shaven face.

—Greatly to Senator Morgan's credit, it is stated that when President Hayes nominated Fred. Douglass for Marshal of the District of Columbia he not only voted with the Republicans in favor of confirmation, but made a striking speech in favor of his confirmation. After remarking that he was not troubled about the color of the candidate's skin, he added: "I was a candidate on the Democratic electoral ticket of Alabama. I solicited the votes of black men, and obtained them to the number of 10,000, and now when the name of the most eminent representative man of this race is presented for the shirvelty of a district five miles square, shall I go back to the colored people of Alabama, whose votes I solicited and received, and tell them I refused to vote for him for no reason except that he is a colored man? No, sir; I cannot perform such an act."

— Rev. John Jasper, of Richmond, Va., of "the sun-do-move" fame, celebrated his 85th birthday, July 4.

— Miss Frances E. Willard and Miss Anna A. Gordon are settled for a time at Amherst, N. H. Mountain air has been prescribed by Miss Willard's physician as a condition for the improvement in health which has been coming to her for some weeks.

— By the will of Dora B. Pike, of Chelmsford, her entire estate is left to Bishop John F. Hurst to be held in trust. During the lifetime of Mary E. Chase the income from the estate is to be paid to her, and upon her death the entire estate is to revert to the American University at Washington.

— Miss Mary E. Lunn, in forwarding another very acceptable letter for publication, which will appear in the next issue, writes under date of July 5 from London: "We are having a very pleasant time, and are very grateful to our Heavenly Father and to our many friends for letting us come."

— Rev. W. H. W. Rees, D. D., recording secretary of the Freedmen's Aid and Southern Education Society, preached the baccalaureate sermon before the Morristown (Tenn.) Normal Academy. Nearly one-half of the large congregation which filled the Opera House was composed of white people.

— Rev. S. L. Hamilton, writing from Los Angeles, Cal., under date of July 12, says: "Dr. and Mrs. Abel Stevens have just left us, having spent a half-hour with us on our porch. They seldom go out evenings. He is usually well, but not strong. Is in the best of spirits—a blessed saint of God!"

— Rev. Charles H. Huestis, M. A., son of Rev. S. F. Huestis, book steward, Halifax, N. S., who has been pursuing for some years a course of study in psychology, was lately offered an honorary fellowship in Clark University, Worcester, as a result of the merit of sundry theses on that subject sent in by him.

— We are pained to learn that Rev. O. S. and Mrs. Basford, our successors in the pastorate at Hyde Park, Vt., now of Wellsville, Mo., are bereaved in the death of their son, Orville K., which occurred July 9, in his eighteenth year, of abscess in the right lung. He was a Christian youth of much promise and greatly beloved.

— Mrs. L. M. N. Stevens and Miss Agnes Slack have recently been the guests of Lady Henry Somerset at Eastnor Castle. On Jubilee Day they were the guests of the Lord Mayor of London at the Mansion House. They return to America in August, and Miss Agnes Slack will speak at some summer meetings and others, until the World's Convention.

— Some newspaper reporter, in an account of a recent missionary meeting in Springfield, Ohio, made Bishop McCabe say that "Paul preached to the people at Ephesus from Mars Hill." Referring to the reporter's mistake, the Bishop says: "Athens and Ephesus are almost exactly opposite on the Aegean Sea; but as that sea is over one hundred miles wide at that point, I hardly think that even Granville Moody, or any other member of the Thundering Legion of Methodism, could be heard so far."

— The *Central* of last week says: "Rev. Dr. H. A. Cleveland, pastor at Mankato, Minn., will, after Sept. 1, be stationed at Salina, Kan., exchanging with Dr. Line. Dr. Cleveland has filled a dozen of the leading pulpits in Methodism with commanding power. He has literary and oratorical gifts of an unusual sort, and is a generous type of brotherly manhood. We welcome him into the territory of the *Central*. He will find a large auditorium and an overflowing congregation to hear him at Salina."

— A great and sudden affliction has fallen upon the Detroit Conference and Michigan Methodism in the death of Rev. L. P. Davis, D. D., presiding elder of Adrian District. The *Michigan Christian Advocate* of July 17 devotes nearly one page to an affectionate tribute to the deceased, and presents an excellent portrait of him. We recognize his face as a member of the last General Conference. He died at Bay View Camp-ground, Monday morning, July 12, from paralysis of the bowels. The *Michigan Advocate* says of him:—

"He has been a clean and successful ministry. No one has ever thought of throwing a shadow upon the purity and uprightness of his personal and his public life. The church never had to suffer any reproach or bear any load through him. He honored the church and adorned his life. He excelled as a pastor, and all homes opened in welcome to his coming. He was distinctly a gospel preacher. Speculative discourses about Christianity and sermons on civil and social themes were not his style. He held forth Jesus Christ as a present Saviour and urged present repentance of sin and faith in Him as the great remedy for all human ills."

— The *Northwestern* of last week closes a discriminating and appreciative editorial upon Bishop Gilbert Haven with these words, which will seem to many of our readers a strange conclusion:—

"Gilbert Haven did his golden best for all oppressed peoples by his residence among and his fearless service in the very midst of those who do the oppressing. He had comparatively little personal power among the colored people, who knew nothing of his modes of thought or methods of appeal and work. The colored people heard him respectfully. They loved him, were grateful to him, and thanked God for him. Meaningless, many white people, who need Gilbert Haven's service and molding to this day, were robbed of his presence through his residence in the South, where other men could have done more in person. He was the right man in the wrong place, and our church suffered accordingly. No thanks and little honor to the conservative folk who enjoyed the unwise investment of such a man."

— The death of Rev. Abram Davis, at White Plains, N. Y., is announced. He had reached the age of 77 years, and was a supernumerary and honored member of the New York Conference.

— We are happy to note the magnanimity of the act of Gen. John B. Gordon, commander-in-chief of the United Confederate Veterans, in issuing an address accepting the invitation recently extended to the organization by the Logan Monument Association of Chicago to take part in the unveiling, on July 22, of the monument to General John A. Logan.

— Rev. A. W. C. Anderson, of Enosburg Falls, Vt., in reply to an inquiry concerning the condition of M. P. Perley of that place, who was shot in resisting a burglar, says:—

"I am glad to say that Mr. Perley is improving rapidly—far more so than any of us hoped. All danger is now passed—so say his physicians—unless he should rupture the wound. For fear of this he will have to be exceedingly careful for many months to come. We all rejoice in the wonderful Providence that has spared his life. Only God could have done it. The man of many crimes shot to kill. Every day brings new evidence of the awful life Chamberlain lived. His crimes continually multiply. We praise God that he has been brought to justice, and that Mr. Perley lives to bless the church and the world."

Later Mr. Anderson writes:—

"Mr. Perley is gaining beyond all expectations. He walked from his residence to his place of business several times this week—distance about one of your city blocks. His ultimate recovery is now assured."

Brieflets.

The report of the Epworth League Convention at Toronto begins on the 4th page.

While the attention of our church is absorbed in the great gathering of our young people—25,000 strong, say competent judges—at Toronto, the Baptist denomination is holding a successful convention (the Seventh International) at Chattanooga, with an audience estimated at 10,000.

That was a magnificent set of resolutions which were unanimously passed at the Toronto Epworth League Convention, and which are telegraphed in full to this paper by our correspondent. We commend these heroic and pertinent principles to the special attention of every reader.

Special attention is called to our Chicago Letter, which appears on this page. The press report there quoted went the rounds of the secular papers. So sensational and damaging was it, that we sent it to our Chicago correspondent, with the request that, "without fear or favor," he give Methodist readers the exact facts in the case. That he has done his work with characteristic loyalty and faithfulness, is made apparent to all our readers.

The proposition of the county commissioners of Kansas City, Kan., to work women prisoners at the rock pile, had the effect to clear the jail of women for the first time in many months. Before the hour for the wagon to arrive to take the prisoners out to the rock pile some relative or friend of every woman in the jail had appeared and paid her fine, and there were no women to take. The order that the women were to wear overalls like the men added new terrors to stone-breaking.

It is the humanness of Paul which attaches him to the discriminating Christian disciple. Dr. MacLaren, the great English Baptist preacher, in writing of him recently, says: "We much mistake Paul, if we think of him as above moods and ebbs and flows of courage and buoyancy. His exquisitely susceptible nature responded to every condition." The critical and sympathetic student of Paul finds in his changing "moods" points of contact that greatly inspire and comfort. We once heard Phillips Brooks say from the pulpit that he could not love "perfect people." He meant those who confessed to no infirmities of nature and to no besetting weaknesses; with such people he found no sympathetic side. It is because in Paul's great nature there was so much in common with the majority of struggling and suffering men, that he has become so much to us.

Some years ago the writer, as pastor of one of our New England churches, had two young men as helpers who were intimate friends. One of them left the mill and the occupation of his early years and went to one of our Conference seminaries to secure an education. His friend, knowing that the student would be greatly embarrassed and straitened for want of funds, deliberately took from the savings bank \$400, earned by manual labor, and placed it to the credit of the student, in a bank in the town in which he was studying, to be drawn upon for his need until the whole amount should be exhausted. The student is now an instructor in one of the honorable colleges of New England, and the young man who made his education possible is still "at work in the mill." By accident we learned of this noble act, and make mention of it, hoping thereby that it may inspire some of our readers to similar generosity. There are in every community young men and young women whose whole future would be changed, enlarged and illuminated, if some benevolent friend would proffer the help needed in order that they might attend one of our Conference seminaries.

The purchase of twenty acres of land in Washington, D. C., as the site for "Trinity College for Catholic Women," is a significant fact, and shows the alertness and wisdom of the Roman Catholic Church in this country. The college will offer three courses of study, each extending through four years: the classical course, leading to the degree of Bachelor of Arts; the scientific course, to Bachelor of Science; and the course of letters, to Bachelor of Letters. All the courses will ultimately lead to the degree of Ph. D. The age required for admission is seventeen years. Cardinal Gibbons of Baltimore has given the project his approval. Dr. Conaty, rector of the Catholic University, has also expressed himself as delighted with the prospect of a first-class college for Catholic women. That this church intends to make the most of its equal rights, privileges and opportunities with all other denominations in this land of religious liberty in providing higher education for its own people, is evident, and the utility of the ordinary un-Christian methods of attack upon it to prevent normal growth and enlargement, is likewise evident.

OUR CHICAGO LETTER.

"Dearborn."

THE following item is going the rounds of the daily papers:—

DECLARATION OF A CHICAGO CHURCH.

Chicago, July 8.—Disensions have raged in the First Methodist Church until it is left without a pastor, and over three-fourths of the regular attendants have asked for letters of withdrawal. It is one of the oldest and wealthiest church organizations in Chicago, but yesterday a judgment against it for \$150 was obtained by John Brower, who was hired to act as precursor and then discharged without explanation. Dr. Henry D. Kimball, the pastor, has accepted a call elsewhere. The church owns the building at Clark and Washington Streets, partly occupied by offices, and one of the most valuable pieces of property in Chicago. It has only twenty-four members, and eighteen of these have sent in their resignations.

The truth contained in this paragraph may have greatest emphasis if errors are first pointed out.

- (1) Disensions have not "raged."
- (2) The church is not "left without a pastor."
- (3) Three-fourths of the regular attendants have not "asked for letters of withdrawal."
- (4) A judgment against the church for \$150 was not obtained.
- (5) John Brower was not hired and then discharged "without explanation."
- (6) Dr. Kimball, the pastor, has not "accepted a call elsewhere."
- (7) The statement that the church has only twenty-four members is not true.
- (8) Eighteen of these have not "sent in their resignations."

The rest of the statement regarding the location of the church, the arrangement of the building, and the value of the property, is correct.

The immediate cause of this sensational paragraph was a brief litigation regarding the church music. Some of the members wanted to retain the services of Mr. A. J. Seabrook who acted as precursor for several months. Others, including the pastor, desired a change. A meeting was called, and six of the twelve members of the official board responded, the pastor being absent, and voted to appoint a committee to select a successor to Mr. Seabrook. Mr. Brower was chosen at a salary of \$30 a month. After three or four Sundays Mr. Brower, on applying for his salary, was refused payment on the ground that six members did not represent a majority of the board. He was advised not to press his claim nor to attempt to lead the singing, as the friends of Mr. Seabrook would insist on that gentleman taking charge. Those who opposed Mr. Seabrook preferred not to press the matter against him, and so he resumed his place as precursor. Mr. Brower, however, was a regular attendant at the services, and at the end of four months, his claim being still resisted by the church authorities, he brought suit and was awarded a judgment against the church of \$120. Such, in brief, is the story of the trouble which has been heralded abroad as a split in the church.

That the First Church is in a critical condition, no one denies. It has been running down for years. In 1890, the last year of Dr. Fawcett's pastorate, it was reported as having a membership of 353. Last year the report showed but 241. In 1893 its contributions for benevolences aggregated \$111. Last year it gave for the same causes \$50—an increase of nearly thirty cents per member. The peculiar situation of First Church subjects it to an inflated membership roll. Probably not one-half of the persons reported as members are in the city, and it is safe to say that not one-half of those are regular attendants. Indeed, the average audience is considerably below one hundred.

There are many causes for the decline of the church. The one usually cited is that with the gradual enlargement of the business district what was once given over to homes is now wholly abandoned to trade, and consequently the membership has been scattered into the several divisions of the city. Churches, like the Central and the People's, located in the same business district and drawing large audiences, can hardly be classed with the First Methodist, for the former are independent and draw from that large company in every city who have no connection with the denominations.

There is much force in that putting of the case. In almost every portion of the city except in the crowded districts a Methodist

church or society may be found without much trouble. When a family moves out of the business district the disposition is to transfer to the nearest church, which is quite proper, though it must tell against the church from which the transfer is made. The independent churches do not suffer from this cause. Frequently they are strengthened by a defection from some one of the denominational churches. All this may justly be said without blame attaching to any one. On the other hand, it is no secret that the authorities of the First Church, if they really desire the success of the church as a spiritual force, have failed to meet the legitimate demands of their enterprise. One can scarcely imagine refined people, unless they are bound by strong ties of loyalty, attending a service located on the third floor of a building whose surroundings suggest the pig-sty rather than the temple of worship. Piety is no longer associated with filth and noxious odors, but with sunshine, cleanliness and sweet-smelling rooms. The Y. M. C. A. building of this city demonstrates the utility and attractive power of clean and well-furnished rooms. It has demonstrated beyond question that religion can flourish in association with business when both are conducted along common-sense lines.

The membership of the First Church is moving away, but there are enough Methodists contiguous to the church, not to mention the multitudes who live in hotels and lodging-houses, transients and others, to crowd the auditorium every Sunday were the surroundings all they ought to be. A change of pastors can do little good. Indeed, the First Church has had a splendid line of pastors, but has steadily declined. It will continue to decline until no one is left but the pastor, trustees and janitor unless something is done along the lines indicated. The trustees cannot lack for money, for only a few months ago they made a donation of \$30,000 to St. James' Methodist Church on the South Side.

It is reported—and it is not denied, so far as I know, by any of the church authorities—that there is a strong sentiment in the board that the religious part of the enterprise should be allowed to die, and then that an effort should be made to devote the present building or a remodeled one wholly to business. Such a proposition would be strongly resisted by Methodists everywhere who feel that to turn the First Church, for which godly men and women of the early days sacrificed time and means, into a mere money-making institution, would be not only a misappropriation of funds, but an ignominious surrender to worldliness.

I have already denied the gross misrepresentation of the daily press. It may be added, as a concluding word, that the present members are not asking for letters of transfer; that Dr. Kimball, the pastor, though absent on his vacation, has provided supplies for his pulpit until his return; and that while he expects a change of pastoral relations this fall, has not, so far as any one knows, accepted a call to any other church.

The city has been overrun the last few days with delegates to the Epworth League Convention at Toronto. Large delegations came from Iowa, and from several of the central and western towns of Illinois. It is not unreasonable to state that not less than 1,500 have gone to Toronto from this State alone.

The officials of the League resident in this city have been in an embarrassing position on account of their recommendation of roads for delegates from Illinois. The majority met and decided to recommend the Wabash route. The chairman of the Social department issued a circular favoring the Grand Trunk. A reply to this was then circulated charging the young lady with being actuated by mercenary motives. The daily papers have written the matter up very fully, and it reflects anything but credit on those concerned. It seems almost beyond belief that a young man representing the officers of our League should so far forget himself as to issue a circular charging another officer—a young lady—with "mercenary motives." It is to be hoped that this circumstance will be a warning to all concerned against such hasty and inconsiderate action in the future.

Des Plaines Camp-meeting opens tomorrow (Friday, July 16), and although the date conflicts with the Toronto convention, there is every promise of a good attendance and a profitable meeting. Des Plaines has not catered to the summer assembly spirit. It has consistently maintained itself as a camp-meeting, and naturally has a following that no other grounds in these parts have. Lake Huff is making unusual efforts this year. Its camp-meeting program is exceedingly strong, and there are good hopes that this delightful resort will be all its promoters anticipate.

Mrs. Matilda B. Carse and others interested in the Woman's Temple, the splendid building erected under the auspices of the W. C. T. U., have named a day of prayer for the raising of the balance needed to save the building to the Union. Mr. Hobbs, who was one of the early friends of the enterprise, but withdrew on account of certain complications, thinks the managers must be in a desperate condition since they think it necessary to name a day of prayer. On the other hand, Mrs. Carse seems hopeful, as usual. She thinks the needed amount will be raised and the building saved to its original purpose. It is to be hoped that the crisis will come very soon, as the building has been a source of much contention and of real embarrassment to the Union.

The Sunday School.

THIRD QUARTER. LESSON V.

Sunday, August 1.

Acts 18: 1-11.

Rev. W. O. Holway, D. D., U. S. N.

PAUL'S MINISTRY IN CORINTH.

I. Preliminary.

1. **Golden Text:** *Other foundation can no man lay than that is laid, which is Jesus Christ.* — 1 Cor. 3: 11.

2. **Date:** A. D. 53.

3. **Place:** Corinth.

4. **Home Readings:** Monday — Acts 18: 1-11. Tuesday — Acts 18: 13-18. Wednesday — 1 Cor. 1: 1-18. Thursday — 1 Cor. 3: 1-15. Friday — 1 Cor. 9: 13-23. Saturday — 2 Cor. 6: 1-13. Sunday — Luke 19: 9-18.

II. Introductory.

Finding no congenial soil for the Gospel at Athens, Paul left the city. He never revisited it. "There was more hope of raging Jews, more hope of ignorant barbarians, more hope of degraded slaves," says Farrar, "than of those who had become fools because in their own conceit they were exceptionally wise." He went to Corinth, nearly fifty miles away by land, about five hours by boat. The prospect was far from hopeful. The mongrel population, the reckless, shameless sensuality of the place, which had rendered its very name a synonym for debauchery, the keen commercial activity, all foreboded indifference, if not violent hostility, to the proclamation of a doctrine which had no tenderness for the prevailing iniquity. Paul fortunately found congenial companionship in meeting Aquila, a Jew from Pontus, who, with his wife Priscilla, worked at tent-making, Paul's own trade. A lifelong friendship here began. With all his toil, however, he often went hungry, as we learn from his subsequent epistles, determined rather to suffer than to accept assistance lest his enemies should proclaim that he preached from motives of gain (2 Cor. 11: 9). His Sabbaths were spent in the synagogue, where his fervent teaching made a deep impression. The arrival of Silas and Timothy intensified his zeal. He no longer hesitated to preach the Messiahship of Jesus. His doctrine was met by the usual opposition, which became at length so violent and blasphemous that Paul shook off the dust of his garments in testimony of his abandonment of them to their unbelief, and turned to the Gentiles. Crispus, however, the chief ruler of the synagogue, had accepted the new teaching, and had been baptized with all his house. He joined Paul in establishing the church of Corinth. Their meeting-place was a room in the house of a proselyte named Justus. Here Paul preached for many months, not without "signs and wonders and powers" (2 Cor. 12: 12). His single, fundamental theme was "Jesus Christ and Him crucified." He seems to have felt conscious of personal defects — that his bodily presence was weak and contemptible — and he admits that he was with them "in fear and trembling;" he endured, also, much from frequent collisions with the Jews; but there came to him in his despondency a heavenly vision — the Lord himself speaking to him in a dream by night — "Fear not, speak, and hold not thy peace; for I have much people in this city." This assurance that God was with him, and that he should suffer no harm, and should gather many converts, dispelled his discouragement and enabled him to lay deep and firm the foundations of the growing church.

III. Expository.

1. Came to Corinth — "situated on an isthmus between two seas, the Aegean and the Ionian, on which respectively were the ports of Cenchreae and Lechaum, the former eight miles, and the latter about a mile and a half distant from the city" (Meyer). "The Corinth which Paul visited was a new city, comparatively speaking. The old city of the same name, so renowned in Grecian history, had been destroyed by the Roman Mummius (146 B. C.), and for a hundred years was left a heap of ruins. Its destruction, indeed, was so complete that it passed into a proverb. Some eighty-seven years before Paul's visit, Julius Caesar rebuilt it, and at this period it was a city of the second rank in the Empire. The growth of the new city was very rapid; it soon surpassed its former opulence and splendor, and became a vast commercial centre, frequented by strangers from all parts. The laxity of the morals of Corinth was proverbial; writers tell us there was in it one temple dedicated to Venus to which a thousand courtesans were attached" (Revision Commentary). "A population of Greek adventurers and Roman bourgeois, with a tainting infusion of Phoenicians — this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves,

tradespeople, hucksters and agents of every form of vice — a colony 'without aristocracy, without tradition, without well-established citizens'" (Farrar).

2. Found a certain Jew — but with a Roman name. Aquila — meaning "eagle." Born in Pontus (R. V., "a man of Pontus by race"). — Pontus was a province in northeastern Asia Minor, bordering on the Black Sea. With his wife Priscilla — a diminutive form of Prisca (2 Tim. 4: 19), meaning "antique." Presumably they were already Christians. "Only among Christians could the Apostle feel himself at home. Their friendship appears to have been very intimate and enduring. We read of them several times in his epistles. They were with Paul during his long residence in Ephesus; and once (Rom. 16: 3, 4) he tells us they laid down their necks for his life. If Aquila and Priscilla had embraced the faith of Jesus before the meeting with Paul, then they are the two most ancient-known members of the primitive church of Rome" (Revision Commentary). Because Claudius — the fourth Roman emperor; reigned from A. D. 41 to 54. Commanded all the Jews to depart from Rome. — Suetonius says: "The Jews, who at the instigation of *Chrestus* were continually exciting tumults, he expelled from Rome." *Chrestus*, or *Christ*, was not unfrequently written *Chrestus*. There was sufficient time since Pentecost, twenty years before, for Christianity to have reached Rome. The decree of banishment did not long continue.

3. Because he was of the same craft (R. V., "trade") — the first mention of the handicraft by which Paul earned his bread. Every Jewish boy, rich or poor, was taught a trade. "He that teacheth not his son a trade, teacheth him to be a thief," Rabbi Judah said. Jesus was a carpenter. Wrought — He would not burden poor churches with his own support. He acted on the principle that he sought not *theirs*, but *them*. Tent-makers. — "This was a common occupation in Paul's native Cilicia. These tents were made of the rough hair of the goats, which abounded in the Cilician hill country. This tent cloth was commonly known as *cilicium*. We read of it in medieval works on penitential discipline. The word *cilicium* is still retained in French, Spanish and Italian" (Revision Commentary). "Tents were in large demand for the use of ordinary travelers, soldiers, and the myriads of Arab nomads" (Whedon).

4, 5. Reasoned . . . and persuaded. — Evidently Paul was depressed, if not intimidated, in his first essays in Corinth. When Silas and Timothy (R. V., "Timothy") were come. — Their presence heartened him. They brought cheering news from the churches and a contribution from Philippi. Paul was pressed in the spirit (R. V., "was constrained by the word"). — "The word is a singular one. It was used once very solemnly by the Lord himself (Luke 12: 50): 'I have a baptism to be baptized with; and how am I straitened till it be accomplished.' It indicates an intense divine impulse, urging to a work which brooks no delay or hesitation" (Revision Commentary). Testifying. — "He gave in all its fullness his solemn testimony, confirmed from Scripture and his own miraculous conversion, that this Jesus whom he had formerly persecuted was the Messiah the Jews had so long expected" (Cambridge Bible).

6. When they opposed themselves — marshaled themselves against him; organized an opposition. And blasphemed — found expression in the sort of language of which the Talmud furnishes some terrible specimens" (Farrar). Shook his raiment — symbolical of his protest against their course and his departure from them. Your blood be upon your own heads. — "Not an imprecation, but a statement of fact" (Gloss). "The term 'blood' here signifies penalty for the blood shed. The reference is to Ezek. 3: 18, where Ezekiel is set as a spiritual watchman over the spiritual life of Israel. If any man were negligently left by Ezekiel unwarned, he would die, but for the 'blood' of his death Ezekiel should be answerable. As Paul had faithfully warned these Jews, their 'blood,' the responsibility and penalty for their destruction, would rest upon themselves" (Whedon). I will go unto the Gentiles — during his stay in Corinth.

7. Certain man's house named Justus (R. V., "Titus Justus") — possibly the Titus (Gal. 2: 1) who was afterwards Paul's companion. Who worshiped God — that is, he was not a born Jew, but "a Gentile who worshiped Jehovah." House joined hard to the synagogue — a fortunate circumstance, since it gave opportunity for those Jews who might change their sentiments to join him; also "it enabled the two congregations to come into comparison as representatives of old Judaism and new Christianity, the 'Church' against the 'meeting-house'" (Whedon).

8. And Crispus, the chief (R. V. omits "chief") ruler — "one of the very few whom Paul himself baptized (1 Cor. 1: 14). He was one of the ruling elders who presided over the synagogue in Corinth. Paul's decided conduct made others equally decided" (Lindsay). With all his house — another instance in which a whole family became Christians. Many of the Corinthians — "of the Greeks and Romans who composed the population of the city. It is seldom that we have the names of so many converts preserved as we have of this Achaian mission. Besides Crispus and Gaius we know of Epenetus and Stephanas (Rom. 16: 5; 1 Cor. 16: 15), and probably Fortunatus and Achaicus

(1 Cor. 16: 17), with Chloë, Quartus and Erastus, the city chamberlain (Rom. 16: 23). It is certain the entire number of converts was to be counted rather by scores than by hundreds; otherwise they could not have met in a single room in the small houses of the ancients, nor been all present at common meals" (Farrar).

9-11. Then spake the Lord (R. V., "and the Lord said"). — "Paul had received some small encouragement from his success. But we learn from his letters that in Corinth he was under influences of peculiar discouragement, from sickness, from danger, from poverty, from bitter opposition, and from the smallness of his success. He could ask, 'Is God with me as of old?' (Peloubet.) By a vision. — "The communication was made in the same way as the call to come over into Macedonia" (Plumptre). Be not afraid, but speak — a word in season, commanding, encouraging. I am with thee — as truly as though visible. No man shall . . . hurt (R. V., "harm") thee. — After what he had suffered from personal violence thus far, this assurance must have been a grateful one. I have much people in this city. — "Divine prescience foresaw who would exercise the power to accept, and styles that class, by anticipation, the Lord's people" (Whedon). He continued (R. V., "dwelt") there a year and six months. — "During this period he founded a church which, with all its defects of partisanship, impurity and heresies, was one of the most eminent monuments of the divine blessing on his apostolic labors" (Whedon).

IV. Illustrative.

1. Moody and Sankey have refused to take for themselves any of the proceeds of the copyright on the Gospel Hymns, amounting to more than a million dollars, which was their own property by all natural right, lest their good work be hindered by the imputation that they were doing their revival work for personal gain (Peloubet).

2. What makes the difference between the geologist with his hammer and the man who breaks stones on the road? between the work of caring for old bones in the British Museum, and that of the old bonesman in the streets? It is the mind and purpose they put in it, one working only with his hands, the other by the same work entering into the mind of the Creator, and reading the history God wrote in the rocks ages ago. So the motive to do good, the desire for the glory of God, the service of Jesus Christ, transfigures and transforms daily toll, like the sun shining on the dark fogs and clouds of earth, and making them radiant as the gate of heaven. As George Herbert says: —

"A servant with this clause
Makes drudgery divine:
Who sweeps a room as for Thy laws,
Makes that and the action fine.

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

(Peloubet.)

3. We send a dead coin: Jesus gave Himself. Salt never speaks, but it preserves. Leaven is quiet, but it assimilates. Electricity is invisible, but it carries its message to the ends of the earth. The salt is actually there when it does its work. The little leaven plant, four thousand to the square inch, multiplies itself with wonderful rapidity. We stand with our scented robes gathered about us, upon the alleys and slums, and soothe our consciences with a poorly paid delegation. It will not do. We must seek the lost man, stick to him and twine ourselves round him, watch for him as the angel does for the fish or the mother for the returning child (Vincent).

"O God, I Belong to Thee!"

WENDELL PHILLIPS was recognized as perhaps, in his day, the foremost of American orators. There was especially noticeable about him a marked ethical momentum. No other word so well expresses it. Momentum is the product of the mass of matter by the velocity of movement. When he spoke on great moral questions, he carried his auditor with him by an oratorical force, into which entered two grand elements: first, there was a noble, strong, weighty manhood back of the speech; and, second, there was a rapid, onward movement in forcible argument and intense earnestness of emotion and lofty purpose, all facilitated by simplicity of diction and aptness of illustration.

This American Demosthenes had gone through the temptations, which a rich young man confronts, to early dissipation, and developed a great moral character, which must cause him ever to remain one of the noblest figures in the history of New England.

An interesting fact is related of his early boyhood: One day, after hearing Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried: "O God, I belong to Thee! Take what is Thine own! I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it."

"And," observed Mr. Phillips in later years, "I have never found anything that impressed me as being wrong, exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right."

What a key to a human life! In that supreme hour his higher moral nature, with God's help, subjugated his lower self; and for him, henceforth, there was no compromise with animal passion, carnal ambition, selfishness, cupidity, or any other debasing inclination; they were "suppliants at the feet of his soul." — Dr. A. T. Pierson.

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League Prayer-meeting Topics

August.

Rev. Matthias S. Kaufman, Ph. D.

St. Paul as a Man of Prayer.

August 1—The Prayer at Conversion.
Acts 9: 4-8, 11.

A Spanish painter, in a picture of Stephen on the way to the place of execution, has represented Saul as walking by his side in melancholy thoughtfulness. Literally, this is not a correct representation, for it is not consistent with Saul's conduct immediately afterwards. However, in thus throwing upon the persecutor's countenance the shadow of his own coming repentance, the artist has carried into effect the true idea of his art. It is impossible for us to dissociate the martyrdom of Stephen from the conversion of Paul. Might not the spectacle of such constancy and love as are exhibited in this saintly young life have become the hidden heaven in Saul's life? Is it too much to believe, with Augustine, that "had Stephen not prayed, Paul had never preached?"

A GENERAL VIEW.

The once popular notion that Saul had been a very wicked man is scarcely tenable. He never practiced low vices. Whatever he did that must be condemned grew out of his unswerving devotion to his loved religion. He always appeared to act conscientiously in accord with his best light. A full-fledged legalist was he. All the Jewish ordinances were sacred to him. Even in persecuting the zealous followers of Christ he thought himself in the path of duty. Neither malice nor hatred moved him here, but intense earnestness for what he regarded God's glory. His grand nature was perverted. It needed the rectifying influence of the Holy Spirit.

THE PRAYER-CONVERSATION.

1. God speaks and calls him by name—"Saul, Saul!" How homelike and friendly! How very real is God here, and how very near He comes to this man!
2. The interrogation: "Why persecutest thou Me?" Never for an instant had Saul realized or dreamed that in persecuting these humble disciples of the Nazarene he was persecuting God.
3. Saul's interrogatory response: "Who art Thou, Lord?" What a scene! The great Creator of all worlds in conversation with the zealous persecutor of His Son's devotees! It was the admirable candor revealed in this question—a desire to know the truth—which is one of the sterling characteristics of this manly nature.
4. The reply: "I am Jesus." How this declaration must have dashed to splinters all his iron-clad prejudices! We wonder not that he, trembling, was greatly astonished.
5. The evidence of repentance. This we see in the title used—"Lord." Now this word is fraught with a new meaning. For the first time he here applies it to the Nazarene whom he had so misunderstood. In that appellation we see the surrender of Saul's will to Him whom he thus recognizes as worthy to command his allegiance.
6. Further, in the inquiry, "What wilt thou have me to do?" we see his repentance deepen. That is genuine repentance which seeks to atone for the past by a vigorous desire and determination to make the future bright with right living.
7. Lastly, we have the directions given to Paul, launching him at once upon a sea of faith. "It shall be told thee what thou must do." The very men whom he intended to persecute became his most valued instructors and helpers. Surely God moves in a mysterious way when dealing with His loved ones.

FLASHES.

1. Paul's prayer at conversion reveals a Saviour who, though once dead, is yet alive forevermore.
2. It reveals a Saviour who feels most keenly the wrongs of His followers.
3. It shows us that Christ knows by name His enemies as well as His friends.
4. It manifests a saving love far-reaching enough to embrace His most determined enemies.
5. It evinces a power that can transform the mightiest antagonist into an instrument for the grandest achievements.

August 8—The Prayers at Miletus and Tyre. Acts 20: 36; 21: 5.

PICTURE ONE.

Travel by land and voyage by sea have brought Paul to Miletus. He is on a tour of visitation—his third missionary journey. How beautiful his mission! It is no longer to frighten and distress the loyal friends of Christ, but to comfort, instruct and inspire the little churches previously formed. At Miletus the curtain rises and we get a glimpse of his loving devotion as a great bishop. He has gathered the elders of the Ephesian Church about him. After a masterly address he kneels down and

prays with them. What a prayer it must have been! Some antiquarian may yet find it recorded and bring it from its long hiding place to thrill future generations. As he poured out his soul to heaven for the church planted at Ephesus and for the fidelity of these elect men, it is not improbable that some of them also implored God in behalf of Paul and his wide work. What a beautiful example is this for pastors and official boards and Epworth League cabinets to come together in special prayer for God's blessing upon the interests that rest so heavily upon their hearts! How much need of such special meetings for the coming fall campaign for the salvation of the unsaved! After that day spent in Christian fellowship their hearts were bound together more closely than ever, and before they separated each laid his head on Paul's neck and "passionately kissed him."

PICTURE TWO.

After leaving Miletus, Paul sails by the islands Cos and Rhodes, and at Patara, the seaport of Lycia, transfers to a vessel which lands him at Tyre, an important commercial seaport of Phœnicia. Here he avails himself of the hospitality of Christian friends for a week. When he is obliged to take his departure, a charming picture is again presented to our view. Men, women and children accompany him to the shore, so loth are they to part company with him whom they most dearly love. This scene is impressively beautiful. Like a great loving family, bowing in earnest sympathy around the home altar, they all kneel down on the beach and pray. Paul prays for them as a father prays for his own dear children; and they pray for him with all the tender affection of obedient and appreciative children. Among the most beautiful sights of earth is a company of earnest, sincere, devout souls engaged in real prayer such as God delights to hear.

LATER VIEWS.

During his last illness the Duke of Kent, father of Queen Victoria, inquired of his physician if he were accustomed to pray. "Please your royal highness, I hope I say my prayers. Shall I bring my prayer-book?" "No," was the reply. "What I mean is if you can pray for me in my present situation." The doctor then asked if he should bring the Duchess. "Do," said the Duke. The devout Duchess came and offered up a most affectionate and earnest prayer for her dear husband. At another time when the Duke expressed concern about his soul in the presence of death his physician tried to soothe him by referring to the respectability of His Highness. "No," said he, "if I am saved it is not as a prince, but as a sinner." When aware that the sands of time were nearly all run out for him, he desired that the infant princess—then only eight months old—should be placed before him as he sat up in bed. Then he offered up a most affecting prayer for her, including in the petition that "if ever this child should become Queen of England, she might rule in the fear of God." With this petition to Heaven for the future glorious Victoria, he closed his life.

Thus the greatest Queen of all history, the ruler today of the most powerful empire on earth, was blessed in childhood with a praying father and long afterwards with a praying mother. And she herself has ever been given to much prayer. Who can tell what a large part of her success and honor has been the direct result of prayer? Prince and princess, plebeian and patrician, millionaire and pauper, are equally dependent upon God. Prayer is becoming to every one who has any great needs. What human being has then not?

"Prayer and faith can joy impart,
Joy beyond expressing.
And call down upon the heart
Israel's choicest blessing."

August 15—The Prayer at the Shipwreck. Acts 27: 23-25.

Archimedes, the great mathematician of Syracuse, with rare inventive genius made an instrument so powerful that he claimed for it ability to lift our planet. There is an instrument placed at our disposal by Infinite Wisdom that has power to lift mankind from earth up into heaven. Such an instrument is within reach of every Christian. Would that we were all more skillful in its use! It is needless to tell you that it is prayer. Read "The Still Hour," by Austin Phelps, for a most impressive presentation of this vital subject. Mention the possibilities within a Christian's reach, and he instinctively thinks of prayer. He knows that, by the use of this potent instrument, he can metamorphose nature into grace, and the jargon of sin into the music of holiness. It was in the use of this instrument that all lives were saved during the terrible shipwreck mentioned in our lesson; and in this instance Paul had the assurance that such would be the case before the height of the storm was reached. How?

1. By an angel of God, "whose I am and whom I serve." How wonderful that not only

God's angels, but God's own Son, the express image of the Father, does deign to visit His children in trouble! This He does again and again and again.

2. His comforting words, "Fear not, Paul." With sympathy and cheer He comes to us in many a storm. "Fear not." These are ever His words to the trusting. How assuring!

3. The evidence. "Thou must be brought before Caesar." He knew well enough that this fact would not abate his courage, for Paul was ready to go anywhere while leaning upon the arm of the Almighty.

4. The favor. "God hath given thee all that sail with thee." How much the world owes to Christians! Those who spurn Christ and sneer at Christians are daily reaping many benefits which are the result of Christian civilization.

5. A faith gem: "I believe God that it shall be even as it was told me." Oh, that we could all always take God at His word! It is only by this whole-hearted simplicity of faith that we can effectually wield the prayer-instrument.

August 22—His Prayers for the Churches. Rom. 1: 9; 1 Thess. 3: 10-13.

"Man's plea to man is that he nevermore will beg, and that he never begged before; Man's plea to God is that he did obtain a former suit, and thereafter sue again. How good a God we serve that when we sue Makes His old gifts the examples of His new."

PHRASES.

1. In mentioning his cherished habit of devotion Paul says he prays "without ceasing" for the churches. "Without ceasing." Not at the church service only, not alone at stated times, but "without ceasing." So absolute was he in loving interest that his converts were always uppermost in his thought. Life, to him, was their highest good. "Without ceasing" seems like a great demand to make. But it is not an impossible one. The human mind is so constituted that it can readily pray and attend faithfully to a vocation. It is so agile and nimble that it can apply itself to several things without confusion. Behold the musician! He tunes his voice, reads his composition, fingers his instrument, notes the time, and expresses all in the same instant without distraction. To all these duties of duty's rounds we may add the "without ceasing" habit of prayer. Then only can the mind perform its normal functions with greatest ease. It is so formed that when it holds communion with God the rhythm of its flow in all other directions is more forceful as well as more harmonious.

2. "Making mention of them." By this he individualizes them. Undoubtedly he knew each name of many devout souls and presented the interest of each at the throne of grace. Could there be any method more beautifully painstaking?

3. "Might perfect that which is lacking in your faith." Paul's love for the Thessalonian Church was intense. He saw much in them to commend. But as a true friend he could not advise their living on a low plain while glorious heights could be attained by effort. More and more, higher and higher, should ever be our determined purpose. In the spiritual life, as in the natural, God has placed man where almost nothing could be done for him, and where almost everything would urge him to do something for himself. When we consider how Michael Angelo sometimes worked a week without changing his clothes, and how Handel hollowed out every key of his harpsichord like a spoon by incessant practice, then we see what effort is required for high attainment in a single art. Is it any wonder that we are feeble as Christians when we consider how little time we devote to the perfecting of spiritual character?

4. "Increase and abound in love." What expressive words! Vows must ripen into deeds, and decisions blossom into performance. "In love"—love to Christ, love one to another, love to all mankind. What a boundless, measureless world is this world of love!

5. "Stablish your hearts in holiness." There is a graceful majesty about the person who is thoroughly and unshakably centred in God. His is not a showy religion, but a very potent one. It is something to effect like the unseen orchestra of Lake Lugano. While on this charming lake there may suddenly start upon the tourist's ear a matchless rush of music. The ear lies motionless and he is hushed into silent entrancement. He looks about, but not a bird can be seen. Yet all the while from the thicket on the shore come floating the sweet swells of the nightingale. Such in effect is a life established in holiness. It is modest, hidden, unseen, but sweetly entrancing in its influence. We wonder not that Paul prayed without ceasing that his converts might be filled with all the fullness

of God. If all Christians were thus endowed, how soon would the face of this world be changed for the better!

GLIMPSES.

1. That Paul was incessant in prayer.
 2. That his prayer for the churches was a natural expression of his affection for them.
 3. That he was marvelously unselfish. Like Christ he lived not for self, but for the good of others.
 4. That although incessant in toil he yet carried on his heart the interest and well-being of each convert.
 5. That he was large enough to see imperfections in those who were dearer to him than his own life.
 6. That true love is the one prize that makes life worth living; and that the only felicity for man is in the loving favor of God.
 7. That holiness is a state attainable to all.
- "Father and Saviour! plant within each bosom
The seeds of holiness, and bid them blossom
In fragrance and in beauty, bright and vernal,
And spring eternal."

August 29—His Prayers for Himself. 1 Cor. 14: 15; Acts 16: 25; 2 Cor. 12: 8.

MUSE WHISPERS.

1. "Whatever is good to wish, ask that of Heaven."
2. "But if for any wish thou dost not pray, Then pray to God to cast that wish away."
3. "My words fly up, my thoughts remain below, Words without thoughts never to heaven go."
4. "Who goeth to bed, and doth not pray, Maketh two nights to every day."

PAUL'S MANNER OF PRAYER.

1. "With the spirit." For a finite being Paul had come to know God well. Hence he knew what were the requirements which God made of His believers. "With the spirit" implies not so much a determination as the usual habit of his life. In fact, prayer is a state of the soul rather than a specific act—the natural outgoing and upgoing of the religious heart, that part of man's deeper self that allies him most closely to God.

2. "With the understanding." This refers more to man's intellectual nature, the ability to "think God's thoughts after Him." It has been an immense gain to Christianity that Paul, its most effective human agent, was a man of splendid intellect. Emotional experiences not directed by intelligent conception of truth in its broader bearing, easily degenerate into fanaticism. Effectual prayer engages the whole being.

RESULTS.

Acts 16: 25. Paul is in a loathsome prison surrounded by criminals, yet audibly he prays. Omnipotent power is at hand, and behold,—

1. The earth quakes. What a commotion this produces! The staples to which the prisoners' chains were fastened are loosed. The keeper is so terrified upon arousing from sleep, and seeing the doors open, that he is ready to commit suicide.

2. Upon hearing Paul's words he is convicted of sin and cries out, "Sirs, what must I do to be saved?"

3. He and his whole family are converted and baptized.

4. Paul and his companion, Silas, are released from custody, taken into the jailer's home, and treated with much hospitality.

THE HIDDEN THORN (2 Cor. 12: 8).

This has occasioned much surmise, many inquiries, and endless comment. Since many Christians are called upon to endure the secret raptures of some incurable affliction, they have borne up more cheerfully by reason of Paul's submission. In his case we feel confident that the thorn was not of a spiritual nature, for the fire of zeal never burned low upon his altar of consecration. He tells us that thrice he prayed for its removal, and yet it remained. In not removing the thorn there was an apparent refusal on God's part to answer him. But with the assurance, "My grace is sufficient for thee," there was a real granting of his petition. How magnificent was the effect of God's answer upon Paul! He joyously exclaims, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." After this manner God will answer all of our true prayers. Do we accept or reject such answers as God prefers to grant?

Providence, R. I.

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THE EPWORTH LEAGUE. Third International Convention.

(Continued from Page 5.)

More heart and faith are needed today. He outlined a plan of work successfully tried in the League of the Hamilton Conference, where the Book of Acts was studied during a prescribed time by the League members, preceded by a sermon on the Acts by the pastor, and followed by a Young People's Sunday, and that followed by a week of revival services. The keynote of the plan was, "Ye shall receive power, the Holy Ghost coming upon you."

A layman, A. T. Cooper, of Ontario, had an excellent paper on "Reading," in which he urged the reading course as a counter attraction to the unprofitable and pernicious literature of the day.

The Canadian General Secretary, Rev. A. C. Crews, gave statistics of Epworth League growth in Canada, showing its rapid development and future promise. He especially showed the aid the Epworth League was affording to missions, giving to the church \$7,000 during the past year. Our church can learn much from the English and Canadian churches. Dr. Crews attributed this aid to the fact that the Leagues were organized for missionary work. He thought that the real power of the League could best be developed in District Leagues.

Dr. William Briggs made a telling address on the success of the Methodist publishing interests, and emphasized the need of good literature.

Rev. Dr. Sutherland thought we had reached a crisis hour in our missionary work, that we must advance or retreat, and that the problem now was the financial one, all other agents being ready to capture the world for Christ.

The rally for the Methodist Episcopal Church was held in Massey Hall, and was densely crowded. Bishop Hurst spoke on "The American University," in his felicitous way, and clearly showed its right to be and the possibilities before it. Dr. Homer Eaton, of New York, spoke on "Our Publishing Interests," opening the eyes of many to the vastness and value of the operations of this great department of our church.

Rev. I. G. Penn, of Atlanta, Ga., carried the house by storm as he spoke of "The Forward Movement among our Colored Young People."

Mrs. Clinton B. Fisk spoke most effectively on "Woman's Work in the Home Church."

In the absence of Bishop McCabe, Miss Ruth Sides spoke on "Woman's Work in Foreign Lands," and in a most charming manner and thoughtful and earnest address captured the audience and commended her cause.

The rally of the Methodist Episcopal Church, South, at Metropolitan, was equally enthusiastic, and profitable addresses were given on the same subjects by Drs. Tigert, Monk, and Murrab, and Bishop Hurst.

Place of Next Convention.

The convention rolls on with undiminished enthusiasm. The sunrise prayer-meetings are pitched on the highest plane of spiritual fervor and throw their influence over the whole day. All the meetings are crowded, and while some of the speeches are not up to the standard, the average is very high, our Canadian brothers being well to the front.

The decision to go to Indianapolis two years hence is meeting with great disapprobation. It is felt that either the Atlantic or the Pacific Coast should have had it, as the South, the North and the Middle West have already been recognized. At this time of writing the decision is being severely criticised, and I hear that Bishop Nindé has called for another meeting of the committee, in which it may be decided either to reverse the decision in favor of Seattle, or allow Seattle a duplicate convention. The Washington delegates—Chancellor Thoburn, of Puget Sound University, Dr. Randall, of Seattle, E. L. Blaine, Rev. E. H. Fuller, of Tacoma, and A. D. Whitney, of Tacoma—have been working like beavers for Seattle, and are not willing yet to give up the contest. They hope if the regular convention goes to Indianapolis, Seattle will be allowed to hold one for the farther West and the Pacific slope. These Washington delegates are hustlers from the word go. They have brought with them, I was going to say, tons of literature showing up the possibilities and possessions of that marvelous country to the northwest beyond the Rockies. On the wall back of their headquarters is a splendid painting of Mount Ranier, with Lake Washington in the foreground. The picture is 10x20, and was in the World's Exhibition at Chicago. They have also hundreds of smaller photographs. Had they succeeded in getting the next convention, the Epworth Leagues of the world would have had a splendid opportunity to see the country, both Canada and the United States, from the Atlantic to the Pacific.

Open-Air Meeting.

At 4 o'clock on Saturday afternoon a great patriotic meeting was held on the Exhibition Grounds, when addresses were delivered by Rev. Simpson Johnson, representing England; Gov. Hastings of Pennsylvania, for the United States; and Rev. Dr. John Potts for Canada. The meeting was presided over by Gov. Atkinson of West

Virginia. The pipers of the Forty-eighth Regiment, dressed in Highland costume, gave some Highland airs on the bagpipes.

Special Dispatches to Zion's Herald.

Toronto, Ont., July 19.

Three monster mass meetings held on Saturday evening, in Massey Hall, Metropolitan Church, and Cooke's Church. Charles R. Magee presided at Massey Hall. Three addresses delivered on temperance and civic righteousness, by Rev. W. F. Wilson, of Toronto; Prof. Samuel Dickie, of Albion, Mich.; and Rev. D. C. Kelley, of Columbia, Tenn. At the close of this meeting the following resolutions were unanimously and enthusiastically approved as the expression of the convention:—

1. We express our unwavering devotion to the cause of temperance, pledge ourselves to total abstinence from intoxicating liquors, and urge the complete prohibition of the liquor traffic. We commend to the Epworth Leagues early affiliation with the Anti-saloon League and earnest co-operation with its plans for the destruction of the open saloon. We are firmly and earnestly opposed to the use of tobacco, and urge our members to abstain from its use in all its forms.

2. We call upon all members of the Epworth League, together with all friends of true morality, to aid by their personal influence the maintenance of the Christian Sabbath. We have been most favorably impressed during our brief visit to Toronto with the strong public sentiment here shown on this question, and the thorough determination of our Canadian brethren to maintain in its integrity this holy day, absolutely essential to a religious life, public righteousness and Christian civilization. We pledge ourselves to the most earnest efforts to awaken and instruct the public conscience on this subject, and heartily endorse the work of the American Sabbath Union. We recommend that our members on the coming Sabbath attend the several services in the churches nearest to the place of their entertainment, and stand here and everywhere strongly against all pleasure-seeking on the Lord's Day.

3. We hold that it is our Christian duty to participate in all matters that concern the national, state, and municipal government, and urge and entreat our young people, without respect to their political affiliations, to ally themselves with all movements for civic reform and social righteousness.

4. The Epworth Leagues of the United States and Canada, embracing two million five hundred members, pray for and anticipate the day when Great Britain and the United States shall determine by honorable treaty the terms of a perpetual peace, resolve henceforth to avoid war with each other, and settle all international difficulties by arbitration.

5. We make no apology for our existence as a denominational society, and deprecate the uncharitable utterances of those who by their words deny us the right of our organization. We express again our wish to co-operate with the young people of all denominations in all practical Christian work and our willingness for federation with them.

6. We hail with unspeakable delight the growing interest in missions on the part of Epworth Leagues, but recognize the need of more systematic plans for united prayer, study and beneficence. We therefore recommend that a uniform plan of study be established, that missionary meetings be held each month in all our chapters, and that, so far as practicable, the "Cycle of Prayer," now in use by collegiate students all over the world, be adapted to the needs of our common Methodism.

7. We recommend that the three separate Epworth League organizations continue to use the same series of topics for the devotional meetings.

In Metropolitan Church at same hour J. W. Flaville, of Toronto, presided, and the speakers were: Rev. Dr. D. H. Moore, of Cincinnati; Rev. Dr. W. B. Palmore, of St. Louis; and Rev. Dr. Charles H. Payne, of New York. At Cooke's Church B. N. Davis, of Toronto, presided, and addresses were made by Alderman F. S. Spence, of Toronto; Rev. Dr. C. B. Spencer, of Denver; and Rev. Dr. A. J. Kynett, of Philadelphia.

J. D. PICKLES.

Toronto, Ont., July 19.

The services yesterday (Sunday) were of the most wonderful character. The sermons were of superior order, the churches and halls crowded to the doors. The services were well planned, and the evening closed the greatest convention the Epworth League has ever held. At Massey Music Hall the largest meeting was held. The building was crowded to its fullest capacity by over five thousand persons. Addresses were delivered by Rev. S. P. Rose, Montreal, Rev. J. H. Hollingsworth, Guelph, Ont., and Dr. John D. Pickles, Boston. At the Metropolitan Church the speakers were Rev. G. M. Campbell, Charlottetown, P. E. I., Rev. E. B. Ramsay, Memphis, Tenn., and Rev. Manly S. Hard, Kingston, Penn. At Cooke's Church Rev. Geo. W. Brown, North Adams, Mass., and Rev. W. F. Hamner, Memphis, Tenn., were the speakers. At the Pavilion the speakers were Rev. W. K. Piner, Bowling Green, Ky., and Rev. M. S. Wadner, of Cincinnati, O. At Broadway Tabernacle Rev. C. T. Scott, St. Thomas, Ont., Rev. J. M. Thoburn, Jr., Detroit, and Rev. A. H. Ranton, of Kalamazoo, Mich., made addresses. The services of Dr. Johnson, of England, at Metropolitan were most powerful and practical. At the after-service more than a dozen arose for prayers. A tide of holy enthusiasm swept over the vast congregation which, under the leadership of Dr. Manly S. Hard, culminated at 11.30 P. M., and closed one of the most wonderful meetings ever held in Toronto. The mayor of the city was present and gave a ringing Christian testimony. That is the kind of a mayor a city should have! At Massey Hall similar scenes were witnessed, as likewise at all the places of gathering. This convention will send through all the land currents of inspiration and power which will long be felt.

Some caustic criticism is being made on the Bishops who engaged to be here, some of whom came and went away before Sunday, and some never came at all. Some had good reasons, and some—well, infested episcopacy is a sorry thing. The convention has more than justified expectation in numbers, enthusiasm and genuine spiritual power. Twenty-four thousand reported. The convention closed in a blaze of revival fire. Now let the fires be kindled on ten thousand home altars, and the glory of God will be revealed throughout our whole Methodist Israel. JOHN D. PICKLES.

Opinions of the Convention.

Secretary A. C. Crews.—It is a great convention. Everything going finely and visitors all pleased. Every preparation was made for them, and the only difficulty arises from the fact that many of the delegates, through not heeding the reception committees, were captured by boarding-house runners, and hence disappointed many hosts whom the committee had provided. More than 20,000 delegates were present, and, considering everything, the committees in charge have acquitted themselves admirably.

Secretary E. A. Schell.—The six supreme moments in the most magnificent Methodist meeting ever held on the planet were: 1. When the unsolicited telegram from President McKinley, citizen and Methodist, was read at Metropolitan Church, and Dr. Moore led in prayer. 2. When Bishops Fowler and Newman completed, amid thunders of applause, their magnificent eulogies upon England, America and humanity. 3. When the great overflow meeting in Metropolitan churchyard was at its climax. 4. When Gov. Atkinson opened the immense meeting in the interest of Christian citizenship. 5. The consecration moment and prayer at the Junior meeting at Massey Hall. 6. When Bishop Fitzgerald, of the Church South, extended his hand to Mr. Penn and expressed his sentiments of generous affection for all Methodists—while he loved some more than others.

Dr. J. F. Berry.—Cleveland was positive, Chattanooga comparative, Toronto is superlative. We will need to put forth extraordinary efforts to equal this splendid meeting.

Rev. Simpson Johnson (delegate from England).—I have been simply amazed at the enthusiasm and strength of the Epworth League movement in America. There is a sense of confidence and triumph about the young people of America that is most inspiring to a man from the mother country. Their interest in foreign missions, their hot zeal against intemperance and all social evils, the splendid use they make of consecrated young women, are things that strike an outsider at once. And let me add, in this year of Jubilee it has been delightful to find such loyal devotion among Canadians and Americans to the person of our noble Queen.

Dr. Wm. Briggs.—The convention is very helpful in an interstate direction as well as international. It not only touches Canada, but England, and will also do good to representatives of the smaller Leagues who will feel the touch of the mighty army, and will serve to cultivate higher intelligence in the young people. The particular danger of the League is that the other departments, such as the Literary and the Social, may dim the Spiritual department. The Wesley Guild of England is wise in making the class-meeting a prominent feature of its work.

Bishop O. P. Fitzgerald (Church South).—1. The convention was notable for numbers. The Dominion was captured by an invading army too big to be resisted. 2. The management was very skillful and successful in every particular. 3. The hospitality of Toronto was absolutely all that could be desired. 4. The exercises were spirited and instructive, nothing dragged, nothing was confused. 5. The baptism of the Holy Ghost and sweet Christian fellowship imparted a blessing that will last and cause sacred memories that will never be lost.

Rev. Dr. John Potts.—The convention for which we planned and prayed is now in progress, and is a triumphant success. The success is not in numbers only, but in the religious earnestness which is marking every service. Methodism has a historic glory, but it has a prophetic glory which excelleth. In that prophetic glory we gladly hail the increasing hosts of consecrated Epworth Leagues as an important factor. We of Canada have fallen in love with the many Leagues of the Methodist Episcopal Church and of the Methodist Episcopal Church, South.

Dr. R. R. Doherty.—The convention has outdone expectations in numbers and reached the highest expectations in enthusiasm. 1. It is of itself—to a great degree—a practical international arbitration. Senates and prime ministers may do what they like; the youthful makers of sentiment and policy in the two countries are "getting together." 2. It tends to unification

of church divisions. The hearts of the younger generation are solving riddles that are too hard for the heads of the fathers. Canadian, Southern, Eastern and Western Methodists meet together in Presbyterian and Congregational as well as Methodist churches. 3. It is intensely spiritual—as specifically so as any camp-meeting I have ever attended. 4. There will be great permanent results. These speeches will be all said over again in thousands of churches. Even a casual observer must notice that the majority of hearers are literally taking notes. The enthusiasms and sentiments of this gathering will spread all over the continent.

Rev. S. D. Chown (Toronto).—The Epworth League movement, which some feared would isolate the interest and divide the work of the old and the young in the Methodism of America, has been long enough on trial to prove that, instead of being a means of dividing these classes into various camps, it is the cement of unity upon higher intellectual lines of work and a deeper spiritual and ethical basis of experience than ever before.

Rev. Dr. C. H. Payne.—The convention is evidently a conspicuous success in respect to numbers, enthusiasm, quality of its exercises, and the good impressions made upon its twenty-five thousand members. It has not been used as an occasion for the exhibition of rhetorical pyrotechnics, or religious extravaganzas, or dogmatic traditions, or pious platitudes. Living truths for the living present and the pregnant future, uttered with commendable straightforwardness and earnestness, have in the main characterized the addresses. The result can hardly fail to be a better quality of Christians, more devout and more loyal communicants, better citizens, better men and women in every walk of life.

Rev. Dr. T. H. Neely.—A most successful, enthusiastic and profitable gathering, calculated to produce intelligence and zeal in Christian work.

Rev. Dr. Arthur Edwards.—Even I, who was present when the League was born, am more than surprised. This is more than a wonderful convention.

Rev. W. I. Haven.—Exceeds all expectations—enthusiastic, strong, inspiring.

Rev. W. W. Foster, Jr.—It was an occasion of enthusiasm from first to last. The fraternal spirit and the delightful fellowship which characterized the convention, promise much for the future. The Junior work showed that special attention is being given to this important department. The early training of the child must be productive of the greatest profit.

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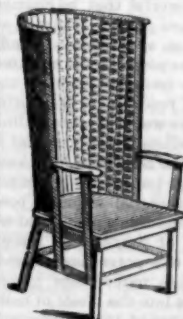
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Sit down in this chair. Lean back a moment. Now go where you please; it will be hard to forget the pleasure of this experience.

This is a Malay chair, and it has an interesting history. The back is a great mat of tough Malacca grass, heavy and firm, woven by the Malays and imported in its finished state at trifling cost. We frame it inexpensively, and with the Belgian finish, or a "forest green" finish, it makes a most distinguished seat.

It is very comfortable. The curving back supports the body on three sides, and at the same time screens the head from draughts of air. The seat is low to the floor and of generous depth. Broad arm rests.

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It is an unfortunate fact that many young people, particularly those living at points distant from the great cities, become discouraged in their hopes for a musical education, because of the apparent cost. Voices which might bring fame and a competency to their fortunate possessors are frequently never heard of.

We are pleased to learn that the New England Conservatory of Music, of Boston, is in a position to demonstrate that their terms are not prohibitory to any really earnest student.

If you are interested, it would be well to send to Mr. Frank W. Hale, Franklin Square, Boston, for their prospectus.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Fall River, Brayton Memorial Church.—The corner-stone of the new Brayton Memorial Church was laid with impressive services, Saturday afternoon, July 3. Rev. L. M. Pickett, of Summerfield Church, Rev. T. J. Everett, presiding elder, Rev. R. M. Wilkins, pastor, Rev. S. O. Benton, D. D., Mayor Greene, and Hon. John S. Brayton took part in the exercises. Mr. Brayton laid the corner-stone, and in an interesting address gave a brief biographical sketch of his grandfather, John Brayton, the founder of Methodism in Somerset, where a class was formed in 1799. This antedates Fall River Methodism by a quarter of a century. John Brayton, affectionately called "Father" Brayton, was styled "the parent of Methodism in this section of Massachusetts." Very encouraging financial prospects render the early completion of this new edifice assured. The Braytons, Mr. John D. Flint and other persons of means are giving very liberally to this enterprise; indeed, the commanding site which has been secured is due to the efforts of Mr. Flint. The people generally are alive with enthusiasm for the new project and are subscribing up to the measure of their ability. The Conference Home Missionary Society, through Presiding Elder Everett, has donated \$400. The Fall River News of July 6 devotes four columns to the new edifice and a sketch of the pastor.

Plymouth.—The pastor, Rev. E. F. Clark, on a recent Sunday evening preached on "Historic Heavens."

Cottage City.—The Camp-meeting Association has elected Rev. M. J. Talbot president, and he has already secured several eminent preachers for the camp-meeting, which begins Aug. 15. The singing at the Tabernacle, July 4, in charge of C. F. Chadwick, of New Bedford, was specially fine. He is engaged for the season.

Long Plains.—Services were omitted here, July 4, in the absence of Rev. J. E. Thomas, pastor. He has now returned to his people from a vacation in the West, and all services will be resumed.

Old Eastham.—The site of the old Eastham Camp-meeting was visited by the "Gospel Wagon," July 12, and services were held on the identical spot where Father Upham and other sainted ministers broke the bread of life in the long ago.

South Yarmouth.—The last Sunday in June was a red-letter day in this church. In the morning a special address was delivered by the pastor, Rev. G. W. Tupper, to the class graduating from the grammar school, and in the evening there was a Sunday-school concert. The decorations were elaborate and artistic.

Orleans.—The Sunday-school had a picnic in the woods, July 5.

West Dennis.—Rev. J. T. Docking delivered an able sermon before the high school graduates, July 4.

Yarmouth Camp-meeting.—Temperance Day, in charge of Miss Grace E. Chipman, the county president, was a memorable day. Rev. T. J. E. House, of Boston, gave his famous stereoscopic lecture on "An Every-day Tragedy in City Life."

Provincetown, Centre Church.—Miss Annie Y. Shortle, daughter of the late Dr. Shortle, the well-known educator, has received two diplomas from Wellesley College.

Truro, Union Church.—The eighteenth union neighborhood convention, including Provincetown, Truro, Wellfleet, Eastham and Orleans, was held here, June 24. In the morning Rev. W. P. Buck, of Centre Church, Provincetown, opened for discussion the question, "Is a Christian Justified in Refusing to Join the Church?" In the afternoon there were two papers by women. Mrs. Sarah Smith read a paper on "May the Church have Revival at Any Time?" and

Mrs. A. H. Scudder read one on, "Are Women more Susceptible to the Gospel than Men?"

Marston's Mills.—The district Sunday-school convention, held here June 25, was profitable and successful. The attendance was large. Rev. J. E. Blake, of Sandwich, was re-elected president, and H. L. Chipman, of Sandwich, was re-elected secretary.

Sagamore.—Rev. E. E. Phillips, pastor, attended the Commencement exercises at East Greenwich Academy, of which he is an alumnus.

Wareham and East Wareham.—Rev. C. T. Hatch, pastor, started for Toronto, July 14. He is having a very pleasant pastorate here, and while sorrow has come to his home in the loss of his wife, July 6, of little Miriam, ten months old, he is sustained by Divine grace and the deep sympathy of his people. Rev. T. J. Everett, presiding elder, conducted the little one's funeral, and Rev. N. W. Everett offered prayer. The oldest daughter of the pastor, Miss Mabel V. Hatch, was graduated from the high school at the recent commencement. Her theme was "Vigilance," and was well delivered. She also wrote the class ode. At East Wareham through the generosity of Mr. George E. Bryant, of the firm of Besse, Bryant & Co., of Worcester, the chapel is to have a new platform that will make room for both pulpit and choir. Mr. Bryant is also a generous contributor and leading spirit in the improvement of the church. He is the owner of the chapel. The Epworth League of the charge paid Mr. Hatch's expenses as a delegate to Toronto.

South Middleboro.—Children's Day was observed by a special sermon to the children in the afternoon; but owing to the storm the concert was not held until the following Sunday evening. The exercises were very satisfactory, and the collection for Education was \$5. July 9 was observed as the anniversary of the Epworth League. Officers were installed, and in the absence of the expected speaker, H. L. Johnson, the district president, detained by sickness, it fell to the pastor, Rev. C. N. Hinckley, to make the address. He chose for his subject, "Rev. Charles Wesley."

Vermont Conference.

St. Albans District.

Alburgh.—The semi-annual convention of the Franklin and Grand Isle Counties Christian Endeavor Societies was held at the Methodist Church, that being the only church building at the central village of the town. Three hundred and fifty were in attendance. Rev. J. S. Allen, the pastor, gave an address of welcome in behalf of the churches. Two growing evils were noticed—Sabbath desecration and adoration of amusements. The weather was fine and the convention was voted a success.

Cambridge.—Rev. Safford Putnam, of Middlebury, Conn., preached Sunday morning, July 4.

Isle La Motte.—Rev. Mr. McDougal, who is the guest of Rev. G. W. Burke, delivered two very interesting sermons Sunday, June 27. The Sunday school very appropriately celebrated the Fourth of July by having a convention of its own, with addresses by Lieut.-Gov. Fluke and others.

Morrisville.—The executive committee of the Morrisville Camp-meeting Association have commenced arrangements for the annual assembly of the district in camp. The meeting will open on Tuesday, Aug. 10, continuing through the following Sunday.

Moretown.—Rev. C. A. Hulbert occupied his pulpit, Sunday, June 20, after a long absence. The parsonage was quarantined, and four members of his family have had diphtheria since that date. Happily, they have recovered and are settled again in social and public life.

St. Albans.—The Odd Fellows observed June 27 as a memorial day. After decorating, in the evening, the graves of members of the order, Rev. Dr. Nutter preached a sermon to them at the church on "A Threefold Cord."

Enosburgh Falls.—The Preachers' Meeting was a profit to all attendants.

East Maine Conference.

Bangor District.

Atkinson and Sebec.—To visit this charge without the greetings of the former pastor and family, in whose home we spent many happy and restful hours, seemed a little lonely, but meeting the tall and familiar figure of Rev. W. H. Patten, with his smiling face, soon dispelled our gloom. The people say, "We are more than satisfied, and are looking for a grand year." Already there is a marked interest. Congregations are increasing, and the pastor and people are planning for a good revival all over the charge.

Brownville and Henderson.—Since Conference the health of the pastor, Rev. D. R. Pierce, has been so poor that the care and labors of the charge have borne heavily upon him, and so he is taking a much-needed rest of a few months. The work will be supplied.

Caribou.—Rev. W. A. McGraw received a cordial greeting here, and is getting settled down to work, pleased with the appointment and increasing congregations. We regard this one of our important charges, capable of almost unlimited development. We feel sure of success this year.

Carmel and Levant.—We meet a happy pastor and a happy people. Rev. M. Kearney is the right man in the right place. A good band of helpers who know how to be loyal to church and pastor will make this year not only pleasant for the pastor, but all it with much fruit.

Dismal.—"Home camp-meeting in June," the pastor announced on the day of quarterly meeting, but not until the people had said, "We will stand by you and help." He writes: "I was assisted by Rev. E. S. Burrell, of Unity. The church is greatly quickened, and a goodly number have been converted, ranging in age from seven to forty-five years; and the interest is unusual, which accounts for my presence from the Association at Corinna." Bishop Mallalieu writes me: "I am disappointed that I get no report of summer revivals on your district in ZION'S HERALD. Tell the brethren for me not to wait till fall, but strike early." To which my whole soul responds a hearty "Amen." Well, Dismal's pastor, Rev. N. LaMarsh, counts one, and the Bishop's stirring call for ten thousand souls for Jesus in Maine, is finding hearty response on Bangor District.

Forest City and Lambert Lake.—This loyal people deem themselves fortunate in having sent to them Rev. Carl Raupach and wife, and

they, in turn, are content and happy. The year promises well.

Fort Fairfield.—Rev. E. V. Allen finds this charge in very excellent condition, and enters upon his work with great courage. The congregations are good and the interest marked. The people are united and satisfied.

Holland and St. Albans.—Rev. I. H. Lidstone enters upon his third year with this people. We found him busy framing a parsonage, which is probably near completion at this writing. This charge is prospering greatly.

Houlton.—The "Itinerant wheel" dropped Rev. D. B. Phelan at this important point. The people are simply delighted, and the pastor and family are content. The debt of \$3,000 the pastor says must be lifted, and so I say, and so say the people. There is a good interest and persons are at the altar each Sunday evening. Several conversions are reported since Conference.

Hodgdon and Linneus.—Dr. J. H. Barker, the pastor, is in his glory, with a very cordial reception and hearty co-operation. He says: "My predecessor left the charge in excellent condition."

Howland and Montague.—This charge at present is without a pastor. The failure of the pulp mills has greatly crippled the people, while it has seriously affected our church. We are now obliged to pay the corporation what we owed them. I found it necessary to assume the debt, which must be raised before the first day of August. Another hundred dollars above what I have secured will save the church. Let the friends of Methodism address the presiding elder, enclosing ten cents or more, and I will with thankful heart cry out when enough is procured.

Kingmen and Presque.—Constant improvement is the motto of this indefatigable worker. We observed it when we approached the church edifice; we see it everywhere on the charge. This, the fourth, promises to be the best year of Rev. J. W. Hatch's pastorate.

Limestone.—Rev. A. E. McMahon comes to this charge with a brand-new wife, and they plunge right into revival work. Several have

(Continued on Page 14.)

For Over Fifty Years

Mrs. WINSLOW'S SCOTCH WHISKY has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Church Register.

HERALD GAINSWADE.

Connections Valley Sunday-school and Chautauque Assembly, Laurel Pk., Northampton, July 12-23	
Christian Workers' Union Convention, L. B. Bates, leader, at Old Orchard Beach, July 17-20	
New England Chautauque S. S. Assembly, Lakewood, So. Framingham, July 19-20	
Holiness Camp-meeting at Hedding, N. H., Yarmouth Camp-meeting, Aug. 9-9	
Hedding Chautauque Assn. Summer School and Assembly, at Hedding Camp-ground, West Dudley Camp-meeting, Aug. 9-11	
Fiscataqua Valley Camp-meeting at Foxcroft, Maine, Aug. 9-14	
Empire Grove Camp-meeting, Richmond Camp-meeting, Aug. 12-21	
Martha's Vineyard Camp-meeting, Wells Camp-meeting, Aug. 15-20	
East Livermore Camp-meeting, Morrisville Camp-meeting, Aug. 17-22	
Northport Camp-meeting, Willimantic Camp-meeting, Aug. 23-29	
Hedding Camp-meeting, Ashbury Grove Camp-meeting, Aug. 23-29	
Allen Camp-meeting at Strong, Me., Sterling Camp-meeting, Aug. 23-27	
Laurel Park Camp-meeting, Claremont Junction Camp-meeting, Aug. 23-30	
Sheldon Camp-meeting, Bucksport Dist., Eastern Div. Ep. League Convention, at East Machias camp-ground (Jacksonville), Aug. 27, 28	
Greystone Camp-meeting, Aug. 28 to Sept. 4	
East Machias Camp-meeting, Wilmot (N. H.) Camp-meeting, Aug. 28-Sept. 4	

HOLINESS CAMP-MEETING.—The Hedding Holiness Association with the consent and co-operation of the Hedding Camp-meeting Association, will hold its eighth annual meeting at Hedding, N. H., July 28-29. Revs. G. W. Anderson, A. R. Biers, J. W. Bell, and Capt. Hayes and Damon (conjointly) with a band of Christian Crusaders, beside a good number of the members of N. H. Conference, will be present and assist. Special railroad rates will be in force and the boarding-house opens, through this week.

FOR SALE.—A splendid opportunity is offered to a practical tanner, with a small capital, to purchase, remarkably cheap, a small, but well-equipped, tannery, located in the central South, close to large quantities of bark, which can be bought much cheaper than in the North. Write to Rev. Judson S. Hill, Morristown, Tenn., for particulars.

OCEAN GROVE SUMMER SCHOOL.—This School holds its third annual session, Aug. 13. The altogether unusual excellence of both lectures and musical features have established for this institution a high reputation. Dr. J. E. Price, the Dean, announces for this year's work a list of lectures which includes the following: Old Testament, Prof. J. O. McCurdy, University of Toronto; New Testament, Dr. Geo. C. Purves, Princeton University; Historical Theology, Dr. Charles J. Little, Garrett Biblical Institute; Physical Science, Dr. Wm. North Hise, Wesleyan University; Systematic Theology, Dr. Milton S. Terry, Garrett Biblical Institute; Pastoral Theology, Dr. George K. Morris, Boston University; English Literature, Prof. C. T. Winchester, Wesleyan University. Among the special lecturers are named: Bishop C. H. Fowler, Dr. Wm. A. Quayle, U. S. Senator Fairbanks, Dr. Robert McIntyre, Dr. F. S. Benson, Dr. Geo. P. Peckocock. Another great musical festival is arranged, with Mr. Walter Damrosch as director, with his Symphony Orchestra and a large chorus. A great popular concert, another symphony concert with a thousand children's voices, and the oratorio of "Elijah" will be given. This school put nearly \$10,000 into the ten days' program of last year, and the fee of \$2.50 admitted students to everything. A detailed program may be had upon application to the Dean, Dr. J. E. Price, 189 Fifth Ave., New York City, N. Y.

We know the great cure by Hood's Sarsaparilla are genuine because the people themselves write about them.

Money Letters from July 13 to 19.

Mrs. G. H. Alger. Jennie A. Blackstone, H. A. Butler. O. H. Cassens, Mrs. O. F. Currier, G. F. Churchill, F. H. Cropp, J. S. Davis, S. H. Day. Mrs. Anna Barker, Mrs. O. E. Edwards. Miss C. Fellows. Mrs. A. H. Greenwald, Alpheus Griffin. H. C. Hall, Mrs. C. A. Henry, W. H. Hyde, H. L. Johnson, Wm. A. Jones. S. A. Lyndall, Charles Lawrence. W. C. Pyle, F. C. Perry. W. F. Richard, G. W. Rider, J. Ramsbottom, B. F. Rowland, C. H. Sargeant, R. W. Thaxter. Mrs. F. A. Upham. Putnam Webber, Waldo Whitney, Mrs. C. A. Withington, Mrs. O. L. Wolcott, F. H. Welch. S. O. Young.

NOTICE.—The Lewiston District Stewards' Meeting will be held at Empire Grove, Poland, at 1 p. m., Aug. 19. J. A. COBBY, P. E.

NORTHERN NEW ENGLAND ASSEMBLY AND MAINE CHAUTAUQUE UNION.—This Assembly will hold its session, as usual, at Fryeburg, Maine, beginning Aug. 5, and lasting three weeks. The executive arrangements are in the hands of Rev. Geo. D. Lindsay, D. D., who has had charge so many years, and Rev. Bruce H. Abbott. The Sunday-school department will have at its head Rev. E. H. Thayer. Mr. Henry G. Pearson, of Boston, will conduct the chorus and have charge of the music. Dr. Cummings will teach and demonstrate physical culture; Mr. George Bailey, of the University of Maine, will teach botany; and the new department of stenography will be under the charge of Helen F. Goodwin, acting principal of the Chandler Shortland School of Boston.

An exceedingly interesting program has just been issued. It includes among the lecturers Mr. Heskiah Butterworth, of the *Yankee Companion*, who will talk about Longfellow, whose acquaintance he enjoyed. E. V. Abbott, instructor in English at Harvard, will give a talk on "Books for Children." Hon. Gorham D. Olin, ex-Consul-General to Hawaii, will give an illustrated lecture on the Sandwich Islands. W. D. McCracken, the author and lecturer, will give illustrated lectures on "The Spirit of the East" and "Andrew Hofer and the Tyrol." Dr. Lindsay will give the Recognition Day address. Mr. Robert Woods, of the Boston South End House, will conduct conferences on social questions. Dr. David G. Lyon will give an illustrated lecture on "The Assyrian Monuments." Miss Vida Scudder, of the faculty of Wellesley College, will give two lectures on English Literature, and there will be other lectures. Gov. Powers, of Maine, will be present one day and speak. Mrs. Lyman Abbott, Miss Anna Barrows, and Mrs. E. S. Osgood will be heard.

For musical entertainment will be Mr. Wolf Fries, Messrs. Edward and John Bennett, Mr. and Mrs. Everett Waterhouse, and others not yet announced. Miss Susan Walker has been re-engaged as reader, and Miss Mary S. McCobb will give Mrs. Jarley's Wax-works. Special excursions have been arranged. There will be field work for the botanists and photographers and artists. Mrs. M. Waterhouse, 7 Russell St., Portland, has charge of the accommodations for boarding, which will be the best possible.

CORRECTION.—The total of benevolent collections from Hatherly Church, Rockland, Mass., last year was \$20 instead of \$13, as reported. The error is chargeable to the pastor, who reported correctly to the Conference treasurer, but made a mistake in filling the blank for the secretary who published the Year-book.

H. A. BURNHILL.

EPWORTH LEAGUE BALLY DAY at Hedding, Aug. 8. The Epworth League of New Hampshire Conference and of neighboring towns in Massachusetts should avail themselves of this opportunity to enjoy a day of pleasure and intellectual and moral profit. At 11 o'clock a very interesting meeting will be held for the Juniors, and in the afternoon a grand mass meeting will be held, at which time Dr. W. H. Brodbeck and others will speak. Dr. Brodbeck will also speak in the evening. Will not the pastors of New Hampshire Conference give heed to this notice and announce it from their pulpits, and if possible induce their Epworth and Junior Leagues to come in large numbers. Let us unite in making this the best day of the kind ever enjoyed on old Hedding Camp-ground. C. W. ROWLEY.

A Curious Frame.

One of the most interesting chairs which has been seen in Boston in many a day is pictured in another column of this paper. It is composed, in large part, of matted woven of tough grass grown on the islands in the Malay Archipelago. It is imported in its woven state at small cost, and made up by the Paine Furniture Company of this city into the charming Malay Chairs which are offered today.

Home Treatment for Cancer.

DR. BYE'S Balm Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrhs, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address, Dr. D. M. Bye, Box 26, Indianapolis, Ind.

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Uric Acid in the blood.
Lime Salts in the joints.
Lack of Oxidizable Phosphorus in the system.

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Supplying that which is deficient,
Abstracting that which is in excess.

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From the celebrated Marion Springs, Florida, contains the ingredients to supply the system with oxidizable phosphorus, and at the same time dissolves and eliminates from the blood and joints the Uric Acid and Lime deposits, cures rheumatism and builds up the health.

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Also some of the Green and Gold Medallion Decoration.

From Staffordshire we have opened an importation from Wedgwood of Boston Souvenir Plates and Pitchers of Old Historical Buildings, Fanoull Hall, the State House, King's Chapel, the Old South, also the Public Library, Trinity Church, etc.

From Copeland, the Foot-ball scenes on Pitchers and Jardinières.

From Doulton, Pitchers with Mottoes and Legends.

Never was our stock larger, more valuable and comprehensive than now.

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Our Book Table.

Theory of Thought and Knowledge. By Borden P. Bowse. New York: Harper & Brothers. Price, \$1.50.

In preparing this work for the use of the higher schools, the author did not aim to produce an elaborate system of philosophy, but only "to expound and recommend a certain way of looking at the problems of thought and knowledge." He groups the elements of philosophy under three heads: 1. Logic, or the theory of thought; 2. Epistemology, or the theory of knowledge; 3. Metaphysics, or the theory of being. The current volume contains the material included under the first and second heads, while metaphysics is to be included in another book. The author has already published a volume under the title, "Metaphysics," including ontology, cosmology and psychology, and we conclude the new work is to cover in part this ground.

The discussions of the volume, like all those of Prof. Bowse, are satisfactory. He makes his points distinctly, and leaves no ground for doubt as to his intent. Defining philosophy as a rational and systematic comprehension of reality, he proceeds to discuss in a clear and forcible way the ideal aims of thought and how far those aims have been realized. Thought is an organic activity which unfolds from within, and its nature can never be gathered from the association of the impressions of the senses. In treating the theory of knowledge, attention is specially drawn to the threatened speculative significance of the freedom of the individual will. He concludes by devoting some space to several forms of verbal and logical illusion, which reduce much popular and not a little learned speculation to profound nonsense. By students of philosophy the volume can hardly fail to be highly prized.

Oliver Cromwell: A Study of Personal Religion. By Richard F. Horton, M. A., D. D. New York: Thomas Whitaker. Price, \$1.25.

Dr. Horton has discovered the true key to the character and life of the great Protector. He was a resolute soldier, an eminent statesman, a Revolutionary leader; he was, above all, a religious enthusiast. Religion was the dominant feature of his life; the central force which impelled him to operate in various other directions. He was a soldier, statesman and leader because, first of all, he was intensely devoted to the interests of religion, and for the establishment and maintenance of those interests he was ready to sacrifice everything else. Most of those who have written of this remarkable man have failed to seize this, the only clue which could lead them safely through the labyrinth of English revolution. Carlyle realized his volcanic power, but was never quite able to discover the secret of his giant strength. Such writers have always made his religion secondary, if not a mere hypocritical pretense. They misread the man and misinterpreted a controlling passage in English history. Cromwell, like Grant, was an ordinary man in quiet times; but the movements of a great religious revolution roused into action qualities hitherto unsuspected, which made him a new and imperial man.

In his secondary title Dr. Horton denominates his book "a study of personal religion." This is a true characterization. He shows the character of the Protector's religion, and how such a religion impelled him to become a leader and soldier. Cromwell regarded himself as God's man, for whom the Almighty war was now and again made bare. Though Cromwell stood as the human figure, the battle was the Lord's. At each victory he had, first of all, some pious reflection on the goodness of Providence in beating back his enemies. This remarkable man possessed a nature of great Saxon sense, kindled by the fires of religious devotion until his soul glowed like a furnace. To the religious intensity and total devotion of Stonewall Jackson he joined the large grasp, the steadiness and staying qualities of General Grant. With a peculiar warmth and tenderness for his friends and family, he was a man of iron toward those without. He was a solid man, able to carry an empire on his brawny shoulders. Europe trembled before him, and the lackeys of royalty slunk out of sight till he was well dead.

This brief narrative contains one of the best biographies of Cromwell ever written. It reveals the secret of his greatness, the importance of his work, and the permanence of his influence. He prostrated a throne opposed to the rights of the people; he laid a heavy hand on a church which had disregarded the rights of conscience, and gave the people in favor of liberty a breathing time, opening the way to all later ameliorations. Cromwell made America possible, drew in outline the Toleration Act and the Reform Bill which did not get enacted till 1832, and taught Englishmen the use of the seas and the true path to distant empire. Whatever is great in England has been achieved along lines indicated or made possible by the genius of the great Protector.

The Myths of Israel: The Ancient Book of Genesis, with Analysis and Explanations of the Composition. By Amos Kidder Blake. New York: Macmillan Co. Price, \$1.50.

This is a book of the Higher Criticism. The author belongs on the left wing; he holds the most radical views in regard to the character and composition of the first book of the Bible. He has no doubt this "book, which was used as an introduction to the Jewish law, is a composite production, made up largely of myths and fragments of myths embodying the conceptions of earliest writers of Israel regarding the relations of that people to their deity." The book was not written by Moses, nor divinely inspired;

and is, hence, to be judged by its human elements alone.

The author's insight into this venerable document is remarkable. He is able to detect the several elements of which the book is made up, and to lay them apart in collections by themselves. He gives us the Elohist story of the creation, and the Jahvist account of the first family, and so on to the end of the chapter of beginnings. The book is mythical instead of historic. The stories in it are a sort of allegories, conveying important lessons without leaving any substantial facts behind them. Most scholars, as well as plain people, have some doubt about many of the points involved in the criticism of these ancient books, but to the mind of our author they have all become clear. Without hesitation he relegates the contents of the book to the region of myth and fable.

He opens with an interesting account of the light thrown upon the ancient Scriptures by modern research and exegesis. He then considers the material and composition of the book by the blending of various stories at a late period. The main part of the volume is occupied with specific accounts of the tales and myths of Genesis, making an admirable mythical history of the early ages of the world. The myths about creation, Eden, the flood, Babel, and the call of Abraham, have had a peculiar interest for the race.

The book is clearly and forcibly written, and whoever wishes to understand the views of the radical critics will do well to read it. The mechanical execution—binding, paper, type—is admirable.

Castle Meadow: A Story of Norwich a Hundred Years Ago. By Emma Marshall. New York: Macmillan Co. Price, \$1.25.

This is an English story, the scene of which is laid in ancient Norwich. John Crome and William Crotch are men of real flesh and blood. The story has an air of antiquity and art, and with the fictitious characters furnishes an admirable picture of the place, the age, and the people once found in the locality. The story is charmingly written, and the main characters stand out in clear relief.

Aunt Dice: The Story of a Faithful Slave. By Nina Hill Robinson. Nashville: Barbee & Smith. Price, \$1.

This book is beautiful in its mechanical execution. Dice, born in the uplands of Tennessee, became the slave of a planter on the river. Installed as chief cook and manager of the children, she became an important attachment of the household. The story is well written, and furnishes a vivid picture of plantation life in the earlier half of our century in Tennessee. The descriptions are true to the conditions of the times.

The Ready Rangers: A Story of Bicycles, Boats and Boys. By Kirk Munroe. Boston: Lothrop Publishing Co. Price, \$1.25.

The author has here given a sporting volume for young lads. He knows well how to build a story instinct with ingenuity and fun, and thus calculated to put the rising generation in the best of humor.

England. By Frances E. Cooke. New York: D. Appleton & Co. Price, 50 cents.

Germany. By Kate F. Krocker. New York: D. Appleton & Co. Price, 50 cents.

Two volumes of history for young readers, designed to serve as appetizers, brief, spirited, with less stress on kings, battles, and the confusions of civil strife than on incidents of peaceful life which come home to the child and prepare him to read larger histories. In the two books the reader will find brief and accurate pictures of English and German history. He sees the people, their struggles, their growth in numbers, and the gradual consolidation of the respective governments, until the little wandering tribes became two great empires. The child who reads these volumes will be quite sure to find himself longing to know something more about the histories of these great peoples.

Gateways to the Bible. Philadelphia: Niles & Hirst. Price, 50 cents.

The "Gateways" contain fourteen brief and suggestive chapters by as many authors. Each points out a different way of approach to the contents of the Holy Book. The chapters are the work of eminent Biblical scholars, and of course contain suggestions worthy of the reader's consideration. Geikie opens with general hints; Sayce tells of the age and preservation of the book; Bishop Haygood dwells on laying up the Word; and Edwin Rice tells how to understand the Bible; and so on to the end. The book is really a popular introduction to the study of the Bible, answering some of the preliminary questions which arise in its study, and clearing the way to a comprehension of its contents.

THE SACRED FEAST. By George Lester. (New York: Eaton & Main. Price, 35 cents.) This booklet contains five brief discourses on the Lord's Supper. They abound in good suggestions for sacramental occasions. The communicant cannot read them without profit, and the

administrator will find helpful thoughts for such occasions. The duty of fellowship, the office of the Holy Spirit in the sacrament, the eucharist as a means of conversion, a source of joy, and as a way to higher communion above, are his topics. — **MACBETH.** Edited by James M. Garnett, LL. D., of the Woman's College, Baltimore. (Boston: Leach, Shewell & Sanborn. Price, in cloth, 35 cents.) The author has here given us a fresh instalment of the "Students' Series of English Classics" in course of issue by this Boston house. It has a double attraction: The mechanical execution is excellent—clear, open type, good paper and binding, making a neat volume—and the editor's work is of the best. He has availed himself of the abundant resources of Shakespearean learning which have been accumulated in our century. His notes are brief, clear and suggestive, opening the meaning of the text and helping the student over the hard places. — **HYMNAL FOR PRIMARY CLASSES.** Compiled by a Teacher. (Philadelphia: The American S. S. Union, 1122 Chestnut St. Price, 20 cents; in quantities, 15 cents.) A collection of hymns, recitations and exercises, or a manual for primary Sunday-schools. The aim was, in every hymn, to teach the love of Jesus or some other religious truth. The work is excellently adapted to secure the end in view.

— **SONGS OF LOVE AND PRAISE, No. 4.** For Use in Meetings for Christian Worship and Work. Edited by John R. Sweney, H. L. Gilmore and J. H. Entwistle. (Philadelphia: John J. Hood.) A neat volume, bound in boards and given in clear type and on good paper. The selection contains the best songs old and new. The editors have large experience in work of the kind, and have done nothing better than the present volume. — **THE CREDIBILITY OF THE CHRISTIAN RELIGION.** By Samuel Smith, M. P. (H. L. Hastings: Boston.) This is a valuable brochure, published in the Anti-Infidels Library. It contains two lectures delivered by Hon. Samuel Smith, M. P., in Liverpool. He is a business man addressing business men, and he ably deals with the intricate and perplexing questions of theology and religion in a plain, straightforward, and convincing manner. An excellent book to put into the hands of young commercial men. — **GOING ABOARD? SOME ADVICE.** By Robert Luce. (Boston: Robert & Lynn Luce. Price, 50 cents.) The author tells you how to get ready, where to go in Europe, how to travel, how to stay, and how to see, what it will cost you, and how much you can get out of it. It is introductory to the guide-book. If you think of going abroad obtain the little book and study it. You will find it extremely readable and suggestive. — **ERWORTH LEAGUE BIBLE STUDIES.** By Edwin A. Schell, D. D. (New York: Eaton & Main. Price, 15 cents.) This is the second series. The first covered the type and prophecy of the Old Testament, while in this he passes to the New Testament and dwells upon St. Paul and his view of prayer, the Holy Spirit, the church, and the church's Lord and Saviour. A suggestive and profitable little book. — **GOD'S FINANCIAL PLAN; or, Temporal Prosperity the Result of Faithful Stewardship.** By S. B. Shaw. (Grand Rapids: S. B. Shaw. Price, 35 cents.) Man has a Divine Master, and as his faithful steward must bestow a part of his earthly substance upon the cause of religion and humanity. The author endeavors to define the claim in all the dispensations. He writes, also, out of twenty or more years of experience as a revivalist among people of various denominations. The matter is not mere theory with him; he has followed his own rule in the matter of giving for a score of years.

Magazines.

— **Music** is rich in material for those devoted to music, with occasional articles of interest to the general reader. The July number has "Glimpses of Music in Telugu Land," by Ellen Kelly; "Rubato Playing," by Edward Baxter Perry; "Hans von Bulow at Weimar," by Elbert Swayne; and an "Interview with Miss Ella Russell," the Ohio singer. Henry M. Davies has a third paper on "Music and Aesthetic Theory." The "Brie-a-Brac" and "Noteworthy Personalities" are good reading. (Music Magazine Publishing Co.: 1402-1405 Auditorium Tower, Chicago.)

— **The Treasury** for July contains, as usual, a good list of articles. Dr. A. C. Dixon has a sermon to doubters. Dr. Cuyler tells why he is a Presbyterian. "The Mission of the Teacher," "The Unvarying Beauty of Truth," and "Drummond as an Evangelist," are among the other titles. (E. B. Treat & Co.: New York.)

— **Harper's** for July abounds in good things. The frontispiece is "Marty"—a scene taken from Du Maurier's "Marian." Gen. George A. Forsythe leads in a full account of "Sheridan's Ride," of which he was part. "The Marian," the posthumous story of Du Maurier, is brought to a conclusion. W. D. How-

ells contributes "The Modern American Mood." "The Celebrities of the House of Commons" is a profusely illustrated article. Poultney Bigelow continues his "White Man's Africa." Dr. H. S. Williams contributes a first paper on "The Century's Progress in Physics." Frank Stockton has a second instalment of the story of "The Great Stone of Sardinia." Capt. James Parzer, U. S. A., considers "The Military Academy as an Element in the System of National Defense." (Harper & Brothers: New York.)

— **Scribner's** for July opens the twenty-second volume. The frontispiece is taken from a scene in "Hypatia"—"Polagias Impersonating Aphrodite in the Amphitheatre." Henry E. Howland contributes an interesting illustrated article on "Undergraduate Life at Yale." Robert Herrick has "A Rejected Titian." Archibald Lampman sings of "White Pansies." J. Lincoln Steffens describes "The Modern Business Building"—a fifth paper on the general theme. "John Cabot" comes in for illustration and description. C. D. Gibson's illustrations of London life are continued. Walter Crane furnishes a fine sketch of William Morris. It is an excellent midsummer number. (Charles Scribner's Sons: New York.)

— **McClure's** always contains a good variety and some rare subjects. The July number opens with "How a Piano is Made." It is under the general head of "Great Business Enterprises." "The Smallest Republic in the World," by Mary Gay Humphreys, is a farm of eighty acres near Elmira for the care of city waifs. Robert Barr considers "The Grindstone Question." Rev. D. M. Ross contributes a beautiful sketch of the late Professor Henry Drummond. The granddaughter of General Jackson furnishes an outline of the old hero's life, with portraits. (S. S. McClure Co.: New York.)

— **The Chautauquan** for July is an admirable midsummer number. It contains "General Reading," the "Woman's Council Table," and "Current History and Opinion." "The Seven Chief Justices of the United States," "The Greco-Turkish War," "American Highways," and "A Tour Around Chautauqua Lake," are some of the topics treated. The variety is great and the matter excellent. (Theodore L. Flood: Meadville, Pa.)

— **Appleton's Popular Science Monthly** for July opens with a fresh instalment of "The Racial Geography of Europe." It gives the domains of the Celt and Teuton. W. Baxter, Jr., forecasts "The Progress of Invention." Edmund Noble gives "The Principle of Economy in Evolution." Bertha F. Herrick names the "Wild Flowers of the California Alps." The editor has a sketch of Horatio Hale, with a portrait. It is an excellent number, at once full of information given in a readable form. (D. Appleton & Co.: New York.)

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And rest for tired mothers in a warm bath with CUTICURA SOAP and a single application of CUTICURA Ointment, the great skin cure. This treatment will afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails. Sold throughout the world. **FORTE & SON, C. CO., Sole Prop., Boston.** — "How to Cure Skin-Tortured Babies," Free.

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Obituarier.

Bent.—James B. Bent was born in Jericho, Vt., Nov. 23, 1816, and died in Stockbridge, Vt., May 18, 1897.

On Sept. 25, 1842, he was united in marriage with Lucetta L. Lincoln, who died seventeen years ago last March. For a number of years they remained in, or near, the old home. They made their home in Milton, Vt., for three years, and twenty-nine years ago they moved to Stockbridge, where they remained until the call came to go up higher.

Mr. Bent was converted in early life, and joined the Methodist Episcopal Church, of which he remained a faithful member to the last. He was a great worker both in the church and out of it, with never a fear to stand for the right. He was a firm friend of the pastor, and notwithstanding the fact that he generally could not hear the sermon because of deafness, he was always in his place at church when he was able to go. He was a royal giver, and a man of large faith in God. He loved work, and his wish that he might go out of this life with the harness on was granted him, and while about his work he fell over and was gone.

His funeral was largely attended at the home of his son Edwin, where he had lived for several years. He leaves four sons to mourn their loss. May the Lord greatly comfort them with the comfort wherewith he was comforted!

G. A. EMBRY.

Hatch.—In the death of Mrs. Alice Hatch, which took place at the home of her daughter, Mrs. B. F. Curtis, at Richmond, Me., May 20, 1897, in the 85th year of her age, the church has lost one of its oldest and most devoted members. Mrs. Hatch was born in Dresden (now Perkins), Feb. 22, 1812.

Her maiden name was Tallman. A few years after her marriage in 1845 to Paul Hatch, who pre-deceased her four years ago at the ripe age of 97, she joined along with her husband the Methodist Church in Richmond, at that time a portion of the Bowdoinham charge, and from that time forward till the increasing infirmities of age overtook her, she was a force to be counted on in things religious and a loyal and generous supporter of the church of her choice. She set a noble example of godly living, and has left a fragrant and sainted memory which is cherished by many, especially by her daughter who, sharing, together with her husband, the same faith in God and the same active interest in His cause, feels, all the more since her departure, the privilege and responsibility of being a follower of "those who by faith and patience have inherited the promise."

HOBBA HEWITT.

Spilsted.—Mrs. Patience A. Spilsted was born in Weymouth, Mass., Dec. 21, 1825, and died in Whitman, Mass., June 28, 1897.

Mrs. Spilsted was married in early life to Rev. Thomas Spilsted, formerly of the old Providence Conference, and who died Sept. 24, 1862, leaving her with six children—two boys and four girls. With the heroism that is characteristic of Methodists, she girded herself with the strength of the Lord, and entered upon her life's work of rearing and educating her children. Amid prayer and toil she patiently pressed her way onward, meeting every obstacle and discouragement in a Christian spirit, and ultimately succeeding in her great task.

For a few years past she had been failing in health, though her loved ones had no fear of an immediate end. But it came quite suddenly at last in a painless way, and she was not, for the Lord took her. Quiet, unobtrusive, she never murmured, was not afraid to die, and was ready when the Master called her.

Living she showed the heroic fibre of Methodist preachers' wives, and dying she was a witness to Wesley's declaration that "our people die well." Suffering for breath in the body, out of the body she now breathes freely the pure, spiritual atmosphere above, with Jesus. The Bible and ZION'S HERALD were her favorite sources of help and delight.

A brother, a sister, four daughters, one son, and nine grandchildren, are left to mourn their loss and to strive to meet her again.

The funeral service was held at the home of her daughter, Mrs. N. A. Reed, of Whitman, Mass., the writer officiating, and with the beautiful burial service of our church her body was consigned to the earth in East Weymouth. She is not dead—not lost; but has just passed into the portals of heaven as the valiant have been particularly by death, there amid the glories of Paradise to await the summons, "Come up higher."

O. E. JOHNSON.

Vance.—Clara P. Vance was born in Albany, Vt., July 29, 1851, and died at the old home in Albany, June 13, 1897.

In early life she gave her heart to the Saviour and united with the Methodist Episcopal Church, of which she continued a member until her decease. She was an ornament to her church and ready for every good word and work. She graduated from Montpelier Normal School in 1872. After taking a post-graduate course in French in Canada, she returned and gave several years to teaching in her Alma Mater.

She sought change of climate and work in the State of Michigan, where for three years she taught in Hillsdale College. Returning to Vermont, she taught in Danville in Randolph Normal School, after which she returned and re-entered Montpelier Seminary, where she taught until four years ago this last Commencement, acting also as preceptress for several years of this time. She was a born teacher, and loved the work supremely—so much so that after coming back to the old home she taught several terms in her old district. After the death of her mother, about three years ago, she assumed the duties of the home, seeking to assuage the grief of her father in every possible way, his last days, though bedeviled with severe affliction, being cheered with the golden rays of the Sun of Righteousness.

She reached the close of life unexpectedly to all who knew her. Just past the meridian of life, she seemed ready for several more years of usefulness. Her sun went down at noon to rise all the earlier in Paradise. She was ready for the transition, for she had done what she could.

Miss Vance was ambitious to make the most of herself, and to this end sought the most thorough preparation possible, that she might touch her young pupils at the greatest number of points and mold them for the Master. She was unassuming, not appearing what she was not. She was all she appeared, and more. The more intimately you knew her, the more excellent appeared her qualities of heart. She was modest and humble, never putting herself forward. She did not seek the place so much as the place sought her; and yet she held herself in readiness to be used anywhere and in any position. She possessed rare power of character, and was always the same careful, conservative and wise woman in all her movements. Above all she

was an earnest Christian. She will be remembered with pleasure by a large circle of pupils who have sat at her feet.

The family have lost a loving daughter and sister, the church an honored and useful member, but heaven is made the richer. "Blessed are the dead who die in the Lord from henceforth. Yes, saith the Spirit, for they rest from their labors and their works do follow them." May those who remain to weep have the presence and comfort of Him who knoweth our frame—that we are dust—and who weeps with them that weep.

S. DONALDSON.

Macomber.—By the promotion of Mrs. Sarah Macomber the Methodist Church of Dedham has lost one who was a faithful member for over fifty years. She was born in Scotch Brook, Maine, June 27, 1814, and died in Dedham, Mass., Feb. 24, 1897.

When sixteen years of age she was soundly converted and united with the Methodist Episcopal Church at Great Falls, N. H. In 1840 she moved to Dedham with her husband, and both being earnest Christians they once united themselves with the religious movement that resulted in the organization of the Methodist Church. She was thus a charter member of the society, having formally united by letter in 1844.

Her life was characterized by a sweet trust in God and a profound knowledge of His Word. Her remembrance of Scripture passages was remarkable, and her power in testimony was great because of this fact.

Six years ago her health failed, and she was compelled to give up the services she so much loved. But in the time of affliction the God she had served so faithfully was with her, and as her strength failed His grace was sufficient. Surrounded by her loving children, who had done all in their power to make her last days bright, she sank peacefully to rest.

RALPH NEWMAN.

Thompson.—In the death of Mrs. Martha B. Thompson, of Marblehead, Mass., there has passed away one who has encircled many lives and whose influence has entered into the formation of many characters. She was born in Marblehead in 1815, but early in life went to Boston, and when nineteen years of age gave her heart loyally and unreservedly to her Saviour and joined the Bromfield Street Church. From that moment she was a staunch Methodist. Although by nature firm and adapted to rule, her will as well as her heart was "tied at His feet whom she delighted to serve. In 1858 she came to Marblehead to live as the wife of Benjamin Thompson, the old stage-driver, and then her active life began in her native town. She was for many years class-leader in her church, Sunday-school teacher, and an active worker in the social meetings. Her life testified to the words so often spoken, "I love Thy church, O God!" She was active in all good work, although careful to see that nothing conflicted with her loyalty to the church. She was the first president of the W. C. T. U. in her town, and the most opposite of the blended, making a complete Christian character. It is very seldom that the active and the contemplative are so well blended.

She was a remarkable woman in many respects. She represented a class of which there are very few left in these days of turmoil and much after pleasure. Her motto to her husband, "Speak oft with thy Lord," was her motto. Her knowledge of the Bible and of sacred hymns was really remarkable. The Bible was her meat and her drink; with Job she could say, "I have esteemed the words of His mouth more than my necessary food." She not only read her Bible morning and evening, but she even in her last, committed large portions of it to memory, and it came to her fresh in the weary hours of her long sickness. The promises of the Bible were connected with many important events in her life. The ninety-first Psalm was a great favorite. She was a subscriber to ZION'S HERALD for sixty-two years.

In her last hours she was raging in Boston and nurses were very hard to secure, she went from house to house caring for the sick and dying, feeling that God was saying to her, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

I never knew a person whose mind was so richly stored. She had a hymn for all occasions and suited to all experiences. All her life she had cultivated her memory, and even at eighty-two and on a sick bed could learn new hymns. She was a very remarkable woman in her intellectual life and interested to the very last in current events. She never allowed in herself nor permitted in others inaccuracies of speech which are so common. I never knew a slang word in and about her lips even in jest. She kept up her interest in the church and community to the very last. Dr. True, whom she so loved and respected from the very first, will not soon forget her interest in his patients. "Is any one very sick?" was her constant question. If so, then she never lost her interest in them as long as they lived.

During her last few hours when she felt that a change was coming, and thinking that it might be death, she said, "It is all right." We feel that these words were characteristic of her life. She was satisfied with all His dealings with her, only saying when in great pain, "How glad I should be if it could be my Heavenly Father's will to take me." He has taken her, and we leave her with Him.

M. I.

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Review of the Week.

Tuesday, July 13.

- The French Government defeated in a vote in the Chamber.
- The battleship "Oregon" to relieve the "Philadelphia" at Honolulu.
- A man drummed out of Milford, N. H., by masked citizens for scandalous conduct.
- A cable line building to the crater of the volcano Popocatepetl, in Mexico.
- Labouchere, the editor of *Truth*, to pay \$2,500 for libeling a cotton spinner of Manchester, Eng.
- Auto-motor works in Paris burned; the cabmen suspected of being the incendiaries.
- Forty killed and sixty injured by a railway accident in Denmark.
- Russia to admit farm machinery free.
- The drought in New South Wales causes the loss of 25,000,000 sheep—nearly half of the total number in the colony.
- Hon. George V. N. Lothrop, ex-minister to Russia, dies in Detroit.

Wednesday, July 14.

- England declines to change the present sealing regulations.
- The great engineering strike begins in England; 40,000 quit work, throwing out 60,000 other men.
- Turkey insists on retaining northern Thessaly.

— President C. F. Huntington, of the Southern Pacific Railroad, gives to the University of California 4,000 Spanish and English historical documents.

— The Senate votes against paying more than \$300 a ton for armor plate.

— Cecil Rhodes severely censured by the Parliamentary South African Commission for the Transvaal raid.

— A fight in Candia, Crete, between British troops and Bashi Bazaraks; several killed on both sides.

— Vast deposits of coal and petroleum discovered in Alaska.

Thursday, July 15.

— The Hawaiian Annexation treaty favorably reported in the Senate.

— A resolution reported in the Senate empowering the President to take such steps as may be necessary to secure the release by the Spanish Government of the "Competitor" prisoners and restoration of that vessel to her owner.

— Bursting of two reservoirs near Flahkill, N. Y.; five persons killed, three missing.

— The President revokes Mr. Cleveland's order directing a consolidation of pension agencies.

— Forty miners from the Klondike River, Alaska, arrive in San Francisco with over \$500,000 in gold.

— The Woman Suffrage bill in the House of Commons withdrawn.

— Eighty Spanish merchants and bankers arrested in Havana on the charge of selling merchandise to the Cuban patriots.

— The total number of immigrants during the past fiscal year, 180,556.

Friday, July 16.

— A Negro murderer of a white woman in Tennessee stamped and shot to death by a mob and his body burned.

— Nebraska farmers paying their indebtedness; \$28,000,000 of mortgages canceled in six months.

— The Porte consents to the proposed strategic frontier.

— Earthquake shocks in Austria.

— The Epworth League convenes in Toronto.

Saturday, July 17.

— Californians flocking to Klondike gold mines.

— Andree starts in his balloon for the North Pole.

— Queen Victoria formally thanks her people for their jubilee demonstration.

— Forty-two wives and daughters of the striking coal miners arrested for assaulting non-union men.

— The Empire express covers 149 miles in 143 minutes.

— An Alabama mob lynches a Negro for assaulting a white woman and then setting her and her baby on fire.



— The new torpedo boat "Dupont" makes 31.7 knots, but breaks down; the trial trip postponed.

— Missouri's fruit crop this year estimated to be worth \$20,000.

Monday, July 19.

— Minister Woodford directed to press a claim for \$75,000 against Spain for the death of Dr. Ruiz in Cuba.

— A steamer reaches Port Townsend from Alaska with more than a ton of gold on board.

— The Republican conferees on the Tariff bill read an agreement on all disputed points.

— Terence V. Powderly nominated for Commissioner of Immigration.

— Turkey accepts the principle insisted upon by the Powers of a strategic frontier.

— Peary and his party to sail today on the "Hope" for the Arctic regions.

— Chinese again attack missionaries—the Plymouth Brethren at Wuchen—and destroy their property.

— Edward Charles Baring (Baron Revelstoke), the head of the firm of Baring Brothers, dies in England.

— The House adopts the Conference Tariff report by a vote of 185 to 118.

The Conferences.

(Continued from Page 13.)

already been at the altar, and the interest is most excellent. On our visit we baptized four persons—two by immersion and two by sprinkling—and five were received into the church.

Lincoln.—Rev. C. H. Johannett is making an excellent impression upon the people, and the work looks hopeful. We have been exceedingly troubled about this charge. What ought to be one of our strongest is really one of our weakest fields. We feel sure the tide will turn this year and great prosperity will come to this people.

Mapleton.—Rev. M. H. Sippelle is entering with vigor upon the work of this charge to which he comes for the second term. Well received, he feels hopeful of a good year.

Mars Hill and Bridgewater.—A field comparatively new is rapidly developing. A new church is up and boarded at Mars Hill. Rev. M. S. Hill, though young in the ministry, is much liked and showing himself to be a "workman needing not to be ashamed."

Mattawamkeag.—Rev. W. T. Johnson and family are enjoying a much-needed rest of a few weeks with friends in Massachusetts. The work on his charge is prospering, and he is abundant in labors.

Monson, Swedish Mission.—Rev. H. G. Boivie enters upon the work of the second year with great courage, for the people greatly love him. He is now in New Sweden, Northern Arrostok, assisting one of his brethren in revival meetings for a few days.

Monticello and Littleton.—Really Monticello is to have a new church. The corner stone will be laid July 23 amid great rejoicing. Governor Powers will grace the occasion with his presence. Rev. F. H. Osgood is having most wonderful success, and the cause is being greatly strengthened.

Moro and Smyrna.—This field is almost unlimited in territory, but the pastor, Rev. W. F. Campbell, proves himself able to cope with all the difficulties, and is winning his way to the hearts of the people.

Patten.—This is one of the substantial charges. Many men and women, true and loyal to God and Methodism, make the fifth year of Rev. A. E. Luce pleasant, and, I have no doubt, abundantly successful.

Sherman.—Rev. Geo. J. Palmer, who concluded at Conference, after a rest, to go into the evangelistic work, has decided to work this field for the present, at least. The people regard themselves fortunate, and they are entering the year hopefully.

Vanceboro.—The return of the pastor, Rev. B. G. Seaboyer, for the third year, was very pleasing to this people, and the work is going well.

Pittsfield and Pulmyra.—We venture there are more shouting Methodists on this charge than any other on Bangor District. Almost constant revival prevails. They have rebuilt their church and paid for it. They have increased the preacher's salary this year, and are full of courage and good cheer. The pastorate of Rev. G. H. Hamilton has been a great success.

Washburn.—A delightful people and a faithful pastor make our visits exceedingly pleasant. Rev. E. O. Smith was ordained at our last Conference, and he has already had occasion to magnify his office in baptizing quite a number of candidates, and still there are more to follow. A happy and prosperous pastorate.

E. H. B.

Maine Conference.

Lewiston District.

Empire Grove Camp-meeting promises to be a season of more than usual interest. Friday, August 13, will be Temperance Day. Rev. A. S. Ladd is announced as speaker of the afternoon. Tuesday, Aug. 17, will be observed as Epworth League Day, one of the features of which will be a full report of the Toronto Convention by a delegate. Friday, Aug. 20, will be devoted to Missions, Rev. W. F. Oldham, D. D., formerly of Singapore, being the chief speaker. A large attendance of pastors and people from the various charges of Lewiston District is expected. Let us make this, the only camp-meeting in Lewiston District, a great success.

North Conway.—Rev. J. H. Trask baptized ten young ladies in the church at this place Sunday, June 13. Another was baptized by the presiding elder July 4. Notwithstanding his ill health the pastor, Rev. C. E. Jones, has preached nearly every Sunday and made many pastoral calls.

Fryeburg Harbor.—A commodious parsonage is building beside the "old Saco," a short distance from the chapel, upon land hitherto owned by Mr. Fred Farrington. The pastor, Rev. Wm. Bragg, has been obliged to move

twice since Conference, and is now occupying a house at Bow which he must vacate Oct. 1. We wish him and his family much comfort in the new parsonage. Every department of church work is well cared for.

JUNIOR.

Portland District.

York.—This charge is prospering under the labors of Rev. W. S. Bovard. The congregations are large and the prospects for revival are encouraging. By a unanimous vote the pastor's salary was increased by \$100.

Kittery, Second Church.—Rev. D. F. Faulkner is very popular in the church and community. He is recognized as a man who speaks the truth and desires the righteousness of the people. He has preached three special sermons since Conference—before the G. A. R. on Memorial Day, the baccalaureate before the high school, and a patriotic sermon for a local society. Bills are all paid and the salary advanced \$50. Six have been received into full membership. The League paid the pastor's expenses to Toronto.

Biddeford.—The first quarterly conference was well attended. The salary was increased \$200 by a unanimous vote. Such cheerful generosity as was manifested here, as well as at York and Kittery, is refreshing.

Old Orchard and Saco Ferry.—Three conversions recently at Saco Ferry and one at Old Orchard indicate the presence of a "summer revival."

Woodfords and East Deering.—The generous people sent their pastor, Rev. John R. Clifford, to the Toronto Convention. E. O. T.

New England Conference.

East District.

Marblehead.—The following, from Rev. Hugh Montgomery, will be read with affectionate interest: "Last winter the church was so crowded that we went into a large hall to accommodate the people, and I caught a severe cold in the after-meetings, which brought on my old complaint. The last time I preached was the last Sabbath in April. Since that time I have suffered excruciating pain. My physician at Marblehead said that he could do no more for me. I then went to the Massachusetts Homoeopathic Hospital in Boston. After a careful analysis of my case, they came to the conclusion that my work was done. They were very kind to me at the hospital, and did everything they could for me. From there I went to my cottage at Asbury Grove, where I stayed four weeks, and am now at my home in Marblehead. I have every reason to believe that I am slowly improving, and, by the grace of God, with the prayers of my people, I hope to be at my work again before long. Let me express my thanks for the many letters and kind visits of my brethren in the ministry, and to my church who have constantly prayed for me and have written all my temporal wants; also my deep gratitude to my presiding elder, Dr. Thordike, who has taken such an interest in supplying my pulpit. The Gospel I have preached to others has been a source of comfort to me, and in the darkest scenes the Lord did not forsake me." One who stands near to Mr. Montgomery said that the information of his trouble is a special one, with prostration of the nerves. He has improved within two weeks, and it is hoped that in the course of a month he may be able to go to Canada, where he hopes for rapid recovery.

Asbury Grove.—The Lynn & Boston electric road have nearly completed the line from Wenham depot to the camp-ground at Asbury Grove. This will supply a long felt need of good and cheap transportation from the station. It also completes electric communication with the neighboring cities and towns. H.

West District.

Chicopee.—The pastor, Rev. E. E. Blabee, will give a review of "Equality," Edward Bellamy's new book, at the Sunday evening service, Aug. 1. Mr. Blabee and family are attending the Chautauque Assembly at Laurel Park.

Chicopee Falls.—Miss Flora Townsend, the pastor's daughter, is in attendance upon the Toronto Convention. After the convention she will make a tour of the Great Lakes with Miss Olive Prentiss, teacher of German at Wilbraham Academy.

Easthampton.—Good times are being enjoyed. The reports given at the second quarterly conference, July 4, show the finances substantially met by good subscriptions, and the benevolences and charitable collections largely increased. The parsonage has undergone a partial transformation. The church membership has been refreshed by a quiet but graceful revival spirit. Four have been baptized, 3 admitted to full membership and 12 received on probation. A happy, hopeful feeling prevails. Rev. E. M. Thrasher is pastor.

Holyoke.—The pastor, Rev. N. B. Flak, started on his vacation July 14, going first to the convention at Toronto, after which he will visit Quebec and various other places of interest in Canada, returning home about Aug. 5. During his absence the pastoral work of his charge will be attended to by his neighbor, Rev. F. J. Hale, of Holyoke Highlands.

Northampton, Laurel Park.—The annual camp-meeting in this beautiful grove will be held Aug. 23-30. The ground is in excellent condition, the boarding accommodations are better than ever before, and an attendance larger than for several years is expected. Epworth League Day will be Tuesday, Aug. 24, rather than Sunday as was heretofore. The music will be a special feature of all the services, and will be under the direction of Rev. Raymond P. Walker, of Malden, who for several years had charge of the music at Sterling Camp-ground. The Association will provide a generous supply of Methodist Hymnals with tunes. Presiding Elder Knowles, with characteristic enthusiasm, has sent circular letters all over the district, urging the members of all the churches to attendance upon the meetings. His closing words are these: "Let all pray for the meeting. It should be, and can be, and will be the best ever held, if you help us."

Southwick.—Sunday evening, July 4, a children's concert was given with an excellent program. The work of the church prospers, and all is peace. July 1, at the probationers' meeting, Rev. E. D. Bowers of the Baptist Church delivered to a large audience an illustrated sermon upon "The Life of Christ." Rev. C. A. Pickett is pastor.

Springfield, St. Luke's.—The family of the pastor, Rev. W. G. Richardson, are at their summer cottage at Sea Rivers, Marshfield, Mass., for July and August. R.

"We Need RE-Creation."

A chain is no stronger than its weakest link. Character is no stronger than when under the free and temptations of vacation.

What does the hotel proprietor think of your character, your Christianity?

When the Christian Endeavor Convention was in Boston the motormen and conductors were pleased to say—"They are a good crowd." That was an unintentional but beautiful compliment to the Endeavorers. Will you treat those who serve you in such a way that they will think more highly of Christianity?

Vacation means much to all who properly use it. It is not a time for frivolity and idleness. Change of work is recreation. We must be more or less busy. If we are idle, temptation will find us. We need RE-creation. That's it. Let's get it. Then we'll come back to take up our work with renewed zeal.—*Calendar First Methodist Church, Lynn, July 18.*

The New Hampshire Conference Seminary at Tilton is putting in electric lights throughout its entire building, and all lamps are to be excluded hereafter. For this purpose and for some minor repairs \$1,000 has been raised. The prospects are most excellent for a large attendance in the fall. Mrs. G. C. Noyes has made the Seminary and the Missionary Society residuary legatees of her property, and Rev. Dr. D. C. Knowles has been appointed the administrator of her estate. The Seminary is being remembered in will as never before, and the trustees are being gladdened by this flow of bequests towards the school. It is hoped that a large endowment will be realized in this way in the years to come. In the meantime the school is gaining vigor and strength under its present efficient management.

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